Zions Herald

THE FREE VOICE OF AMERICAN PROTESTANTISM

PUBLISHED EVERY WEEK BY THE BOSTON WESLEYAN ASSOCIATION, BOSTON, MASSACHUSETTS

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November 9, 1949

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READERS WRITE

Children On The Gospel Train

The set up in The Methodist Church at present is clearly against getting young folks and children into the membership. Every young person received into the church means an added apportionment upon the charge. This is especially bad for struggling rural churches. The youth of America are mainly in rural communities. No large American city is self supporting from the sheer population standpoint. Literally hundreds, possibly thousands of rural Methodist churches have closed their doors in part at least because the youth of the community were not sufficently encouraged to join the church and grow into usefulness and power in it. And civilization itself has been blighted because country communities are the seed beds of American idealism and spiritual power. Quite a good many years ago in the New England Conference, there was an isolated rural church, the fourth point on a circuit. Though it meant a hard drive on top of a good deal of other driving a dear old Methodist pastor kept this church and Sunday school going, though there were only two families that contributed anything to the support. But there were plenty of children in the community. Thirty years later there were elected mayors in three American cities, three boys from that Sunday school, and who said that they owed their Christian experience to the ministry of that pastor. Two were elected by reform support when the cities were trying to get rid of corrupt machine control and the other man was chosen for his high moral character.

Every young person who joins a church should help to bear the burden of church support, not only locally but throughout the world. They should be taught very plainly to get along with a few less movies and a few less Coca-Colas and help to bear the financial burdens of world service, relief and every other need and of course should by work and money support their own church. But especially in the case of large families who above all should receive the ministry of the church and belong to it, we hear: "O we could get those Smith kids or those Johnson kids (I understand that the Johnsons now outnumber the Smiths in the United States) into the church. But they wouldn't contribute anything and we would have our apportionments increased for bishops and district superintendents and conference claimants and world service. And so no real effort is made to bring in the Smiths and the Browns and the Johnsons and the Zalampansicks.

How about a graduated apportionment for children whereby as they become more self supporting, they will be expected to contribute proportionately to the support of the church. For where your treasure is there will your heart be also.

(Rev.) OTIS MOORE,
Garnerville, N.Y.

Gentlemen's Agreement

Could there not be among all of us who profess to follow Christ an agreement that we will not tell amusing anecdotes where the point of the story hinges upon the race or religion of another? If a story is not funny because a "man" said or did something, — if it will not stand alone without the qualifying adjective "Negro" or "Jew" — should it be told at all? When speakers at church and conference gatherings tell stories which hinge on racial or religious differences it seems to me they break down the very spirit of the kingdom of God and undermine the work we are all trying to do. Let us become sensitive on this point and as Christian folk take a stand that will discourage all such stories — whether told in public or in private. We *are* keepers of our brothers' self respect, and of the spirit of Christian fellowship which recognizes no such barriers.

(Rev.) MARGARET R. HENRICHSEN,
North Sullivan, Maine.

Who's In Charge

In your final editorial for the week of 26th you appear to mistake slightly who' charge of United States defense forces. the President, not the Congress, who is c mander-in-chief. The American preside is a constitutional dictatorship. The p dent is a good deal like the Roman empe if Roman emperors had been elected by educated people instead of by the soldi Congress might indeed win in a struggle power with the President, but the Supr Court has for one of its duties the preven of such a tug-of-war. How should we have obtained Lousiana if Jefferson had been clothed with dictatorial authority?

KELLY JANE
Monterey, M

Approval

I am a member of the American Ba Community, late of the Episcopal Chu We Baha'is believe in the basic truth of the revealed religions, but not in the cr and dogmas which are man made.

I have read your magazine steadily over a year and note that you print thought. This is definitely the new w order way of doing things. "Light is g no matter in what lamp it burns." truth of Jesus of Nazareth is as much today as it was 2,000 years ago. Disreg ing that we Baha'is believe that the succ ing Prophet has come, the fact remains it is the Spiritual Renaissance that is u us. We must see truth in all things show evidence of it. Among Christian p lications, yours and the Catholic *Comm weal* are to me, the most liberal and m ern thinking in America.

Your articles which at times are explo to the rest of Christian America, fundamen ist and orthodox alike, are wonderful. T don't shock me since they are reitera many things which are the basis of our fa Continue to think freely, allowing no ce or prejudice to blind you to the truth; p that which is right, be it Protestant, Cath Islamic, or Buddhist. The great search our day is for truth. We are finding in ever diminishing space we call Earth, truth has somehow found its way into Christian peoples as well. To some thi odd. To one who understands, God not departmentalize his children giving a portion of them truth and allowing great majority to live in darkness. If ple understood the basic teachings of t Prophet, they would naturally underst that no one of the world's Messengers God has ever denied the other. On contrary, they have all restated their decessors and given more. This is the d of the all-loving Father.

I shall look forward to your fine editor

MICHAEL P. COL
Los Angeles, C

Methodist Emphases In Theological Education

CLARENCE TUCKER CRAIG

The founding of Drew University arose out of the need The Methodist Church to take a forward step in the ucation of its ministry. American higher education d its beginning in the desire to provide an educated inistry for the church. Yet, specific training for this ork awaited the development of a general education on which it might be built. Likewise in the activity our own denomination, the first endeavors were to ild academies and colleges rather than advance schools r professional training. Nearly eighty years of Amerin Methodism passed before we had the first feeble ginnings of a specifically theological institution. Folwing these first steps, Methodist leaders in greater New ork resolved to celebrate the centennial of American ethodism by the erection of a university to provide inllectual leadership for our church.

We now have ten schools of theology directly supported The Methodist Church. I assume that a Methodist eological school is not a sectarian institution. It does t exist to propagate denominationalism or perpetuate e sin of a divided Christendom. It is a school suprted by Methodists in carrying out their share of the sponsibility to provide ministers for the whole church. urthermore, it should be a school where Methodist emhases receive a central place. We are under no illusions at these emphases are entirely peculiar to us or that ey should be rejected by most Christians. Therefore l who desire training for the Christian ministry are elcome.

Have our Methodist seminaries grown in imitation of der patterns of ministerial training, or, have they been uilt around the specific emphases which the Methodist vival introduced? If Drew is to occupy a place of leadship today, those who plan for her future must ask that uestion. I invite you, therefore, to consider with me how institution may implement these emphases.

What were the original Methodist emphases? Probly none of us would make exactly the same selection. suggest that they were three: (1) A rediscovery of the mplicity, the clarity, and the power of the gospel; (2) personal experience of this gospel which goes on to aturity in Christian living; (3) the reaching of unuched areas with the gospel message. We should exnine each of these a little more closely as we ask how seminary may prepare ministers to continue these emhases.

A Wider Dissemination

It is a truism that Wesley had no desire to found a sect; sought only a wider dissemination of the gospel. No e can claim that he was an original theologian in the nse that he formulated a system of doctrine different om those before him. But the evangelical revival ought as clear a statement of the central gospel mesge as the world has ever heard. Some find the printed rsion of John Wesley's sermons quite dull compared ith the sparkling epigrams of modern pulpiteers. But Wesley was preaching the gospel, and that is not always the case today. Christianity does not bring a new wisdom, but the good news of the saving activity of God.

Because of the very nature of its message, the evangelical emphasis must always contend against *anti-intellectualism*. This arises so easily among those who make a virtue of their own unfortunate limitations. In fact, however, it has been men of great intellectual power who have been able to give clear formulation to the gospel, a Paul, an Augustine, a Luther, and a Wesley. But it seems almost impossible to maintain undimmed the simplicity and clarity and power of the gospel over any extended period of time. The followers of the great Reformers have all too quickly fallen into perversions of the gospel which corrupt its influence and rob it of power.

The first perversion is that of *dogmatism*. Because John Wesley was such a foe of insistence upon creedal uniformity, we have not suffered so severely as our Calvinist and Lutheran friends. Yet, it is extremely difficult for many minds to realize that salvation by faith does mean assenting to a particular confessional formula. That expresses rather a religion of good works, the accepting of certain propositions to be true. We ought to think through the intellectual implications of our faith, but whenever particular creeds are set up as a norm of belief, that is itself a perversion of the gospel.

A more frequent perversion with us has been *emotionalism*. Of course there can be no experienced religion which does not involve an aspect of feeling. But emotions may be aroused which do not have their roots in the gospel at all. How often the famous words of John Wesley are quoted, "My heart was strangely warmed." Yet the speaker may show at the same time that he has not the faintest idea what it was that warmed the heart of Wesley. Since the days when Paul struggled to control the orgies of fanatics at Corinth, there has been no more common aberration of the gospel than emotionalism.

We Methodists also know too sadly how *legalism* may pervert the gospel. Just because we have laid greater stress upon a genuine moral transformation, we have been tempted to ground this in a series of taboos instead of in the freedom of the Spirit. Prohibitions are so easily substituted for the more difficult process of inner renewal. With the false teachers in Colossae we have exhorted, "Taste not, touch not, handle not." All the time we have forgotten that Christ came to redeem men from dependence upon rules like these.

How may a theological seminary help the church avoid such perversions and preserve the simplicity and the clarity of the gospel? I believe that this calls for putting a study of the religious message of the Bible in the central place. It is not enough to say, make the Bible central, for the Bible may be approached from quite sub-Christian points of view. The study of Semitic languages and of Hellenistic Greek is only a tool, though an indispensable tool for those who expect to exercise any leadership. We

can thumb grammars and dictionaries without entering into the gospel at all. Again, we may study the Bible simply from the standpoint of the record of a segment of ancient history, or as a portion of the religious literature of a gifted people. We may stop with the preliminary steps of literary and historical analysis. But these researches are only helps in discovering the unique religious message which Scripture contains. We cannot be content with sending out ministers who can answer a great many miscellaneous questions about the Bible but who do not know that central message. It is a poor exchange to trade this for a conception of the Bible as one of our spiritual resources in the quest for the good life.

One of the most significant features of our time is the renewed stress upon biblical theology. Unfortunately, this sometimes represents a desire to bypass the literary and historical analyses of Scripture without which the distinctive nature of the gospel message may be misinterpreted. Even so great interpreters as Luther and Wesley did not have the historical information to understand what was involved in some of the biblical terminology. They were inevitably "pre-historic" theologians. It has been the fact that this work has been carried on all too frequently within a frame-work of thinking quite different from the assumptions of the gospel, the faith that God has spoken and acted for the deliverance of men. This biblical message, as clarified by the painstaking work of historical research, ought to be central in any seminary which is to maintain the Methodist emphasis.

The second emphasis is upon a personal experience of the gospel which goes on to maturity in Christian living. In Wesley's time, though Calvinists admitted that there were ways in which a man might prove his election, ultimately this rested on inscrutable will of God. In contrast to the feverish concern which this encouraged, Wesley insisted that the inner witness of the Spirits could bring an assurance of salvation. A man might know that he was a redeemed child of God. Many were then insisting that the Christian was only a forgiven sinner and could attain no righteousness except one imputed to him. History has demonstrated that this position may lead to an antinomianism as antithetical to the moral power of the gospel as the latitudinarianism which was pervading the Church of England in the eighteenth century. In the face of both of these perils Wesley insisted that the forgiven sinner should go on to perfection. A real redemption was possible.

Is this emphasis being maintained today through Methodist theological schools? Is the contention still valid, or does the truth lie with the positions which Wesley opposed in his day? This issue calls for very plain speaking. I have no desire to provoke confessional rivalries or acrimonious disputation. A Methodist may learn from Luther and Calvin just as a convert of Paul was expected to learn from Apollos and Cephas. But the sixteenth c tury Reformers had limitations as well as elements strength; there was one-sidedness that needed correcti Are Methodists still providing that correction? Or, is t influence of contemporary Neo-Calvinism and Neo-I theranism leading us to forget the emphases for whi our Methodist fathers strove?

I would lift up two aspects which affect the work the seminary most directly. The first is doctrinal. V have been passing through a time when the doctrine man has received major attention. A reaction was bou to come to the shallow optimism of an age which h found the Christian belief in the sinfulness of man an i possible offense to his egoism. Not only was biblical ligion clear upon the extent to which man fell short the glory of God. The empirical investigation by scienti workers and the contemporary evidence of the bestial p sibilities in man joined to dispel romantic illusions abo the inherent goodness of human nature. But that wo has been done. If I may say so, it has been overdo When books now appear from the pen of those who l this revolution in Christian thinki they contain little but stale repetiti about the ambiguities of our hum situation and further analyses of t involvement of men in a sinful ciety. Reading these, one is inev ably led to the impression that t final word of our religion must l "Who shall deliver me from the bo of this death?"

I do not want to caricature the he ful work of any great thinker. B I do think that it is high time for t Christian church to answer this p otal question: *Does our faith of men simply a truer insight into t human predicament, or does it of a realizable redemption to those w live amid this predicament?* There can be no doubt abo the New Testament position. Here stands the confide assurance that in Christ God has reconciled men to Hi self so that peace is now possible, even though there a limitations of human experience not yet removed. I we no longer believe this, or is it the obligation of tho who inherit the Methodist tradition to lift up by wo and by deed this truth that is so badly needed today? A emphasis upon the reality of the redeemed life shou be central in any Methodist seminary.

But that emphasis cannot come simply through teac ing the doctrine that a forgiven sinner should go on maturity. If ministers are to go out to lead congreg tions in the development of Christian maturity they mu be trained under conditions where that may be cultivat in them. The Christian minister is not a peddler sound doctrine; he is not a correct administrator of c clesiastical rites. He must first of all be a man who h himself experienced the redeeming power of the gosp Here we approach a most difficult aspect of a semina curriculum. A professor may give a course presenti

"God is revealed as Father and as Son. He is also revealed as Spirit. God as Spirit is able to fan the spark in the inner lives of Christians and through prayer and service make them one with Him. The Spirit is expressed through many various gifts, and 'the greatest of these is love.' Father, Son and Spirit —all are love expressed in different ways: creation, salvation, and communion."

* * *

"Our Faith in God — The Advance for Christ and His Church"

n intellectual exposition of the gospel; he may set an xamination to see whether the required material has een learned. But there is no comparable way in which e may test the degree to which the student has actually ntered into that experience. It cannot be measured acurately by the number of student prayer meetings, or by ny other external criteria. Nevertheless, some things ıay be planned which ought to contribute to the goal f an experienced gospel. I want to call your attention › two of these.

First of all, every student should be engaged throughut his period of study in some form of supervised Chrisan service. I do not refer to the pastorate of a church pproaching the size of those to which he will give his ntire time after graduation. If for economic reasons it ; necessary for a young man to be the pastor of a conregation, the time of his theological course must be exnded proportionately. No one can carry two full time ›bs at once, and preparation for the ministry just as reparation for the practice of medicine is a full time job. urge rather the need for participation in some one of ıe forms of Christian service which enter into the reponsibility of the minister.

An equally important contribution lies in the organizaon of the common life of the school into fellowship nits small enough for mutual stimulation. John Wesley new the value of the class meeting. I do not propose s revival. I would, however, call your attention to the alues of the British theological college. Here approxiıately 35 men grow together in Christian living while ıey study the technical fields which they must master. 'his summer as I spent a few days in Wesley College in Cambridge, I coveted the values of that kind of situation ›r the training of American Methodist ministers. Drew as profited much from British influence. It is all the ıore strange, therefore, that, together with most of the ther larger seminaries in this country, she has so largely ›llowed the German pattern. There it is thought to be ufficient if students come to hear certain lectures and ıke certain courses. The B.D. degree has been looked pon as the reward for having built up certain academic redits rather than a testimony to three years of full partiipation in a fellowship of students and faculty. I shall ever apologize for the aloofness of this beautiful forest rom the turmoil of our un-Christian society if it can ecome a retreat where men and women, in natural roupings for intimate fellowship, are prepared in mind nd heart to carry the gospel to needy men.

The third emphasis of original Methodism lay in its agerness to reach the neglected areas of the eighteenth entury world. Even a superficial knowledge of that eriod will underscore the presence of these areas. In art this was due to the spiritual difference of the bishps and clergy. In part it was due to a false deduction rom the strict doctrine of election taught by Calvinism. Men who were intellectually convinced of a limited atoneıent did not need to be disturbed if the response to the ospel was extremely limited. Evidently God did not ıtend that any more should be saved. But Wesley beeved that the most illiterate miners and the most downtrodden peasants could become the children of God through the power of the gospel.

It has not been easy for Methodists to retain this emphasis. We rejoice in the magnificent record of the early circuit-riders as they followed the pioneers across this continent. We are gratified by the wide-flung missionary activity of The Methodist Church. At the same time, we recall with shame that when a William Booth was filled with the same zeal to reach neglected areas, The Methodist Church was not large enough to provide a home for his unusual methods. As our urban communities have developed, Methodism has followed the pattern of every other denomination. It has followed its established membership in their trek to the suburbs while great masses are left behind on the assumption that they are not our evangelistic responsibility. It is far too easy to rest back on the assurance that in this regard we are no worse than others. The question we should answer is: Are the spiritual sons of John Wesley really reaching the neglected areas of our time?

The responsibility of the theological seminary is to acquaint our students with the problems of the neglected areas of today. These are so numerous that one hesitates to make a selection lest one leave out others of equal importance. On the one hand, there is the area of rural reconstruction; on the other, the field of the industrial workers. On the one hand, there is the geographical spread of the gospel in a world progressively knit by man's technical inventions into a single neighborhood. On the other, there is the confrontation by a material, secular civilization in all parts of the world, so that it is misleading to speak of any country as a Christian country. No student is equipped to preach the gospel who has not faced the problems of these areas in its light.

I would not minimize the importance of any geographical or social frontier. But I am frank to state that the most difficult frontier is found in the intellectual assumptions which present such insuperable barriers to an acceptance of the gospel message. An evangelistic concern is rising not only in The Methodist Church but in the united forces of American Protestantism. I have no doubt that this is a movement which will revive the faith of many who have grown indifferent. But how successful will it be in confronting the secular intelligentsia of our time with the Christian claim? If I may parody the exclamations of Paul, How can men believe if they do not hear, and how can they hear if the message appears irrelevant to the interests and aspirations of our time?

Here the teachers of the ministry of tomorrow face another supremely difficult side of their task. It is to relate the gospel in a vital way to the thought of the age in which we live. It is not enough to modernize some doctrinal statement of the fourth century, or the thirteenth, or the sixteenth. It is not enough to absorb some of the vocabulary of classical Christianity into another framework of thought, and baptize the amalgam with the Christian name. Our task is nothing less than to show the abiding relevance of the gospel to men and women who must think within the experience of the modern world.

ZIONS HERALD

Published by the Boston Wesleyan Association

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Issued every Wednesday by the Boston Wesleyan Association, 581 Boylston Street, Boston 16, Mass. Entered at the Post Office, Boston, Mass., as second-class matter. Acceptance for mailing at special postage rate as provided for in Section 1103, Act of October 3, 1917, authorized on July 12, 1918.

Domestic subscription price is $2.50 a year. $6.00 for 3 years. Foreign rate $3.50 a year. Club rate, for 20 or more subscribers, is $2.00. Single copies, 10 cents. All stationed Methodist ministers are authorized agents for their locality.

Unsolicited manuscripts will not be paid for.

VOLUME CXXVII Boston, November 9, 1949 NUMBER 45

The Church Will Stay There

Reports from churchmen behind the iron curtains of both Europe and Asia indicate a thoroughly realistic approach. Our Protestant missionaries and pastors have not been embroiled in any holy war to insist that the church shall have state power; but rather, these sturdy servants have been approaching their work on a day to day basis, being neither unduly pessimistic about Communist threats against religion, nor unduly optimistic about apparent Communist approval of some aspects of the missionary work. The determination of the Communists to take over China is clear: whether it is a Tito kind of nationalist communism or a Stalin kind of world-revolution communism seems to make little difference. The role of religion in either case is definitely a difficult one and our Protestant missionaries are determined to continue their work no matter whether it is given unlimited freedom or limited freedom.

It is clear that Protestantism behind the iron curtain needs greater support from the American church. Our missionaries are not agents of foreign powers, and apparantly in many areas the Communists are learning to understand that fact. Because our Protestant missionaries do not have temporal ambitions, the Communists in some instances have invited them to take part in governmental social service work. How long this procedure will continue and how wise it i will depend entirely upon future Communist poli as well as the nature of the work of our missionari So far, the Communists have not banned the Bibl and this is significant and exceedingly hopeful for means that millions of people may still have acce to the source of spiritual life.

One thing is clear: our missionaries are determin to stay at their posts and do all that they possib can to spread the Christian message. So long as th see any avenue through which they can serve, it mo certainly behooves us to lend every possible effort sustain their work. The church will stay where it and stand firm in its remedial work among t children of God — if we are willing that this shall b

Pensions — Communists — Coal

Whether or not President Truman "throws t book at Mr. John L. Lewis" remains to be seen. is certainly clear that Mr. Lewis is used to havi books thrown at him and in all probability he w not react any differently at a new book-throwing th he has at previous ones. Mr. Lewis is the obvio dictator of the coal unions and seems now to joined by a combine of left-wing dictators bent bolting away from the C.I.O. Name-calling has co fused all of us, but dictatorship does not confuse u labor's chief difficulty is caused by these soloists w seek domination of their unions.

It may well be that the purging of labor unions taking place in the democratic fashion without t aid of the Taft-Hartley law. After all, labor uni members are people and they are fundamentally mocratic people who will not take too much fr would-be dictators. The enthusiasm demonstrated the last C.I.O. meeting was most certainly for M Murray and the democratic procedures he follows his administration. The bolting left-wingers can boast of much popularity. All of this is reassuri and should be borne in mind by churchmen as t weight the news of the current labor crisis. Th is something profound and real in the minds of p ple in this country that can be appealed to by de cratic action; and at the same time we are repul by totalitarian attempts of either the left or the rig

The settlement of the steel strike will proba come sooner than that of the coal strike because th is more democracy in the C.I.O. under Mr. Mur than there is under John L. Lewis. The back of steel strike is already broken by the acceptance of pension plan by Bethlehem Steel and it is reasona

to assume that the remainder of the industry will soon follow suit. What effect large-scale industry pensions will have on future social security legislation remains to be seen. In all probability social security as a government-sponsored program will be harmed by this new settlement. We may well see a return to private insurance types of pension plans throughout the major industries and a lessening of public taxation for retirement benefits. Smaller businesses will most certainly be hardest hit by the new situation.

From the viewpoint of the churchman it is clear that some provision must be made for retirement. Whether the pension fund is deducted from wages at the factory or by the individual when he gets his pay envelope is beside the point. The employee must provide for his pension in either case, or face the possibility of becoming a public charge in his old age. Frankly, we prefer the system of pensions provided for in advance of retirement by employer-employee planning.

At Last — A Just Proposal!

The report of the United Nations Conciliation Commission has not brought justice to the problem of Jerusalem. If any of its three proposals were adopted, it would mean that neither the Arab state nor the Jewish state would be put in positions of responsibility, and that there would be inevitable conflict.

Last Thursday a substitute proposal was placed before the United Nations which, in this editor's opinion, is the best solution yet offered. In effect this is the proposal: (1) The establishment of an international curatorship for the Holy Places throughout Palestine to be discharged by a U.N. commission composed of representatives of Catholic, Orthodox, Jewish, Protestant and Moslem faiths. (2) The establishment of two zones in the Jerusalem area; a Jewish zone comprising those sections in which Jews now live, to be integrated with the Jewish state; an Arab zone, comprising those sections in which Arabs now live, to be integrated with an Arab state. The proposal, signed by men like Bishop G. Bromley Oxnam, Frederick May Eliot, Bartley C. Crum, Reinhold Niebuhr, Henry A. Atkinson, and Bishop Norman B. Nash, commands our respect and we predict that it will be widely acclaimed for its honest facing of this tinderbox situation.

Israel has already demonstrated that it is a responsible government; the Arabs, on the other hand, have not yet settled down to the development and democratizing of their large territories. Jerusalem has become a kind of scapegoat in the entire structure and — unless something is done at once — could well be the excuse for a so-called Holy War.

The substitute proposal now before the U.N. is sound because it recognizes the need for responsibility; it seeks no solution by the introduction of a third party for territorial administration; it recognizes that the Holy Places common to Jews, Moslems, and Christians, are of mutual concern and must deserve mutual respect. Here, at last, we believe, is a just proposal!

Too Busy

A local Woman's Society for Christian Service was planning its year's program. Reports were heard about study courses, missionary giving, special projects, recruiting of missionary personnel, preparations for the annual church fair, cake-sales, church suppers, and the rest of the usual matters which only the women seem to accomplish in local churches. A bit of a lull came in the discussion and one of the women said, "One of my friends told me the other day that I was doing too much church work and that I ought to take time out to get some religion."

Now of course all of the things that we do in our church groups are part of our religious experience; at the same time, it is well to remind ourselves that we can do works without faith. It is possible to worship through work, but there is always a danger that in so doing we might end up worshipping the work.

We know a young chap who makes very fine pot-holders; spasmodically he decides to make them to sell, but once in a while when he gets a big pile of them before him, he decides that he doesn't want to sell them because it would diminish the pile! His point of confusion lies in the utility value of the pot-holders! Do you make pot-holders to use, or do you make them to create a big pile of pot-holders!

Certainly church work must not be regarded as something apart from getting religious values. Church work becomes meaningful only when it results from a spiritual motivation. It is a mistake to consider spiritual life as something apart or unrelated to church work or any other kind of work. Rather, it must be the center of all that we do. Whenever we find that we are "too busy doing church work to have time for religion," then by all means let's call the whole thing off and reconsider our motives and our purposes.

What's New In The Bible?

CHARLES M. McCONNELL

International Uniform Lesson For Nov. 20

THE GREAT INVITATION. ISAIAH 55:1-7.

"Ho, Everyone"

Isaiah appealed to everyone who was thirsty for the water of life to come and drink "without money and without price." It was an invitation to everyone to come and partake of the water of life freely.

The thing that stands out in the most striking way about Isaiah's invitation is that it includes everyone. There is nobody chosen or selected by a church board or any overall committee to partake of the waters of life. It is "Ho, everyone that thirsteth, come ye to the waters."

Running through every effort to bring salvation to mankind there has been a thread of exclusiveness. Organized religious effort has not escaped the sin of selfishness. There has always been an effort on the part of the "saved" to select the best of the unsaved as candidates for salvation.

Let's see how this operates in any given community. A revival meeting was in progress among the white folks of a community in which a great many Negroes lived. There was a sign on the church in which the white evangelist was holding forth. Two Negroes came to the door of the church and they were met by the evangelist and told that only white folks could be saved in that revival. At any rate they were not allowed to enter the church. In a respectable church a man was told that only families which could afford at least five hundred dollars per year for the church's support were wanted. A minister held a revival and had twenty-four converted people ready to enter the church as members when he was told by a surprised set of church officials that such undesirable folks were not wanted in their church. Said he, "We could have had them as church members any time during the last ten years but they are not our kind of folks."

This exclusive, selective, and chosen type of evangelism would change the invitation of Isaiah to this: "Ho, everyone *we select* come to the waters of life." Fortunately Isaiah was no respecter of persons.

The Cost of the Necessities of Life

The invitation of Isaiah to every thirsty and hungry person to come without money or price and buy and eat what they desire is often accepted by people who are looking for something for nothing. If anyone thinks that salvation is free let him try to live the Christian life without paying the price. Is salvation free? What can I get for nothing that will save my soul?

We need to do some very clear and straight thinking about the cost of our salvation. In the first place Isaiah was not offering salvation to anyone for less than cost or as a free gift. He was neither offering the water of life freely nor was he selling it. It was not his to offer. God has made available for us the means of our salvation. We do not have to buy it from Him or from anyone who tries to sell it to us. The church that put price on church membership of five hundred dollars ar the one that shut out some poor "marginal" folks cou not have delivered any kind of salvation to anyone. The were trying to sell an expensive organization in one ca and social standing in the other. They threw religic in as a bonus and it was not even genuine.

The hard, cold, and stable fact of the cost of salvatic is that it comes by rigid discipline, costly service and tl total surrender of one's self to God. Money becom something for the use of a Christian as a steward of God property.

The things which are necessary for one's spiritual li have to be gotten by giving up the lesser values. You ha to trade possessions for higher spiritual values.

It is one of the most amazing things in human life th so many people mistake material wealth for spiritu values. The Jews had substituted material things for r ligion and Isaiah called them to a strict accounting f their deadly mistake and invited them to come to the re water of life with a consuming thirst.

"Seek Ye The Lord"

Isaiah was calling his nation to repentance. He w addressing a people not a person when he shouted the i vitation "Ho, come ye to the waters." He was trying get the Jewish people to return unto their Lord. He w appealing to the nation to save its soul and to become witness for their God.

What a challenge this is to us as a nation. We cou go far toward saving the world from the destruction which it seems to be plunging headlong. We could r nounce some of our dreams of military might and wor power and exalt righteousness in all of our ways.

Let nobody think we are going to save the world c some free-for-all plan of salvation with a fair and sa return on our investment. Sometimes the missionary e forts of the church bog down into a business transactio We invest so much in missions and expect to get som thing back for the revolving fund of salvation. This e plains why some missionary programs are not undertak unless there is a fair chance to build a church and brin it to self support in a short time. It is high time we ove turned some of the tables of the money changers in tl mission field who ask the poor and needy folks of som purely mission field to "bring the program to speedy se support."

The janitor of a tiny school in a rural communi heard an appeal made in the school for feeding the hu gry children of Europe. He dug up fifty dollars he h saved for some of the things he had long wanted ar brought it to his minister and said, "I cannot eat wh others are starving." The water of life cost fifty dolla in that instance. He fed his own soul with the bread life he bought for the children of Europe.

A Sixteen Million Acre Parish

BEATA MUELLER

When a tired Congress adjourned this October, action was postponed once more on the long-debated $88,000,000 program for rehabilitation of one of America's forgotten minorities — the thousands of Navajo and Hopi Indians who live in poverty on 25,000 miles of spectacularly beautiful desert in New Mexico, Arizona and Utah.

The disastrous blizzard two years ago focussed startled public attention on the plight of 65,000 Navajos who were living in misery on eroded and over-grazed land that was originally meant to support only a tenth of its present population.

Since then both government and private agencies have urged the program that would provide for the development of natural resources on the poverty-stricken reservation and for the building of desperately needed highways and schools.

But while Congress debated, out on the rutted dirt-track roads of the reservation a determined young Quaker woman was driving from one isolated hogan to another on a one-woman program of her own — teaching the Navajos to read their own language.

Her job, sponsored by the interdenominational Home Missions Council of North America, is as enormous as it is vital.

Eighty per cent — some 52,000 — of the reservation Navajos are illiterate. And one of the most formidable problems in any previous attempts to help the Navajos, physically or spiritually, has been that of communicating with a people who cannot read.

What this illiteracy means in simple human terms is indicated by the story of the Navajo girl at school in Phoenix, Arizona. She wrote a letter, telling her mother she would be home for a visit. But when she arrived at their home on the reservation, her mother was gone. The older woman had traveled a distance of several days' journey, her daughter discovered — in search of someone who could read the letter to her.

There are thousands of Navajo women like this mother — and too few as lucky as her daughter. There are schools now for only a third of the Navajo children, and it may be years before government aid brings schools — and the roads to make them accessible — for the 16,000 others.

Meanwhile, Iowa-born Quaker Irene Hoskins is teaching adult Navajos to read their own language. Two thirds of her pupils speak nothing else, and learning to read in Navajo is a necessary first step to literacy in English.

Before she undertook her present job, Miss Hoskins had taught in reservation schools, had special training in anthropology and linguistics. Now, missionary with a 16,000,000 acre parish, she lives in a trailer, travels in a truck, teaches her grown-up pupils by an adaption of the Laubach method, with phonetic picture charts she designed herself. The method is simple enough so that many of her students themselves teach others while they are learning.

The "each-one-teach-one" method is essential — for four "classes" covering a distance of twelve miles may be a day's travel in this country.

"If you meet another car on a sandy stretch with no room to pass," she explains, "both of you may be stuck until the road department comes and cuts another road around you."

"Flash floods, too, can turn sandy stretches into quicksand. Once, stranded like this, the missionary teacher waded barefoot in the treacherous ooze, picking thistles — the only vegetation there — with her bare hands, and poking them under the wheels of her truck until a friendly Navajo came to help her out.

At least once the missionary turned ambulance driver, stopping her truck at the desperate hail of a Navajo grandmother to take a sick granddaughter to the nearest hospital, 40 miles away.

"I have wondered," Miss Hoskins said afterwards, "what would have happened if the grandmother had stopped someone who knew no Navajo."

Miss Hoskins herself is still learning the language, considered to be one of the most difficult in the world — so difficult, as a matter of fact, that Navajo signal men were in special demand during the war in the South Pacific because their speech was on code that absolutely baffled Japanese experts.

Working with the missionary is her Navajo assistant — a Christian woman named Mrs. Edna Maloney, who serves as intermediary and translator.

Their first stop is at a beehive-shaped hogan, its mud-daubed walls blending into the gray of the sagebrush landscape. Beside the door hangs a parachute, souvenir of the blizzard winter when other Americans dropped relief supplies from planes to the snowbound Navajos.

Inside, a woman, dressed in the traditional long skirt and velvet blouse, squats on the dirt floor, a baby on her lap. Half-a-dozen other children play around her, and another woman tends the enamel pot of coffee on the tiny stove in the center of the single room.

After greetings have been spoken and the blackboard hung on the center post, the lesson begins, the teacher pointing to the symbols she writes and pronouncing them, the pupils repeating them after her. Presently the father of the family comes in, listens, and joins his voice with the others.

"But why have you, a man, come to be taught among these women?" the teacher asks, finally.

"I would like to write my name," he explains simply. "Dick Brown." Most of the Navajos have several names — the "secret name" which is used only on special occasions, the nicknames by which their friends identify them, and the English names they use for white people.

Carefully, in block letters, Miss Hoskins writes "Dick Brown" on her blackboard.

Mr. Brown himself copies it carefully on a piece of paper. And his wife, with the artist's deftness that comes

from weaving the intricate patterns of Navajo rugs, watches intently and with a finger of her left hand, traces the letters in the sandy floor. Then, realizing she has been observed, she laughs shyly and wipes the letters out with her hand.

His wife, Mr. Brown says, would also like to have an English name. From his pocket he takes a scrap of paper on which is written, "Arlene." Would this do?

Through Mrs. Maloney, Miss Hoskins explains that the "r" sound may be difficult, but the name is very nice. The family accepts her approval, gravely.

That settled, the lesson is over, the blackboard and the charts are gathered up, and teacher and assistant are off in the truck to the next lesson.

The second family, some miles away, is in the "summer-shade" — a summer house built of vertical posts laced together with leafy branches, private cool and pleasant with spots of sunlight trembling through the leaves. Inside, pots and pans, silver jewelry, clothes, are hung from pegs made by twigs broken off short.

Here, after the old mother, her daughter and her grandchild have almost finished their lesson, the father came in to ask if Miss Hoskins and Mrs. Maloney would take a butchered lamb with them when they go to Tuba City, to trade with the Hopis there for corn and fruit the family needs.

They agree and he prepares to start back to the field he had come from tending. How far is it, they ask. On horseback, he says, it will take him until the sun reaches this spot on the summershade wall — pointing to the direction of late afternoon.

It is already late morning. And when the two teachers leave, they stop on the road to cook lunch over a tiny fire of sage brush twigs — sausages, to be eaten with bread and fruit, while their water jug hangs on a branch of the cedar tree giving them shade.

The third lesson is at another hogan, set back from the road behind a squash patch where little windmills made of flattened tin cans glitter and spin in the wind. Beside the door an old lady works silently at her loom.

Inside, the light from the door and the smokehold above show a boy in his late teens, an invalid lying on a pile of quilts. Tuberculosis, too prevalent on the reservation, had bitten into the bone of one foot, and his leg, under the coverlet, is swollen.

When the two women come in, the boy's thin hand reaches out to a box beside his bed where four slips of paper — his previous lessons — are fastened in a row.

Miss Hoskins smiles at him. "Today," she says, "we have a new lesson." Writing a new syllable on the blackboard, along with the previous ones, she has him repeat it after her, then, write it on another slip of paper.

"Now," she says, "read each of these syllables to me." "a," he reads slowly, "da, la, naa, t'aa."

Then his teacher erases these and writes three syllables in a horizontal row, altering the marks. He reads them slowly, somewhat puzzled.

"Can you read them faster?" she asks.

"da' a t'aa," he reads — the Navajo word for corn husks. And with this first real word, the miracle of reading be gins to open up to this shut-in. His face lights up.

Little by little, he will be able to read the Navajo new papers, published on the reservation. And later, as the are prepared, there will be other things for him to rea Miss Hoskins hopes — words about his people and the way of life, about ways to make that life a better on about Christianity that sent him a teacher.

But right now there is still another visit to be made - to a sheepherding family recently come to the area. A the truck drives up to their semi-circular camp, the shee dog growls and herds his charges further back. Th family observes the new arrivals gravely — the fathe seated on a pile of skins by the khaki tent, the childre playing around him, the mother seated by the fire whe three coffee pots steam fragrantly and a rack of mutton roasting. By her side is a baby on its cradle board.

Blankets are stretched out for the visitors, and whe they are seated a little boy puts ears of brightly colore corn over the fire and a little girl, at her mother's beckon ing, brings four tin cups and scrubs them with sand an water.

Presently the little boy brings a plate of mutton an corn and cups of hot coffee, and as they eat, they tal to the family about learning to read. When the hospitab meal is over, Miss Hoskins has agreed to return wit Mrs. Maloney to teach them.

And then it is time for the long trip back to Shont the trading post where the trailer is parked while Mi Hoskins works in the area around it. Shonto is dow in a great basin of red rock, below the desert, and th afternoon shadows are long when they arrive.

For the missionary there is still work to do — lesson to prepare for others on the typewriter with its speci Navajo symbols, lessons for herself in Navajo, which only learned perfectly, they say, by those who learn it children.

Tomorrow there will be other pupils to visit over th miles of stony, rutted road.

Dr. Clarence G. Salisbury, doctor-missionary to th Navajos for the last 20 years, once said of the reserv tion's needs:

"Highways are a necessity — and I don't know whi I would put first — education, highways, or the missio ary spirit."

The government in time may build the highway Meanwhile a Quaker girl with missionary spirit, stamin and special training is bringing the Navajos a means the education they need and want so much. One go ernment man is studying her methods to join in her wor

Literacy is important from the government's stan point because Arizona and New Mexico have no granted the vote to the Indians; and this is a means which they can become informed and intelligent citizen

To missionary Hoskins, literacy is also a means to deeper understanding and a readier acceptance of Chr tianity, a doorway to better health and social relatio and an escape from poverty.

The Functional Value Of History

WILLIAM WARREN SWEET

American Protestants seemingly have little interest in their own history. Methodists share in this neglect. These statements are made as a result of an impression gained over a period of more than twenty years, during which time I have had to do with the training of young men for Christian ministry. Here are three reasons which help account for Protestantism's indifference to its own past.

The first is that history makes no claim at furnishing a quick remedy for the world's present ills. It seems to meet no immediate need. It deals with man's long record of trial and error, of failure and success, and makes no profession of having in its possession a sure panacea. In my time I have seen the rise and fall of numerous new disciplines in theological education. Each of them arose to meet what seemed to be a special situation, and although most of them had something to offer and proved useful, none fulfilled its early promise; none proved to be a world saving device.

A second reason which no doubt has had a subtle effect on history's standing in the eyes of some, is that it does not use a highly technical vocabulary. It knows no other than the King's English, and seemingly has no need for the employment of its own special jargon. For this reason history just does not seem to rate in certain minds as being equal to those studies which employ highly technical terms. I rather imagine that if the legal and medical professions used terms easily understood by suffering humanity they would lose in reputation. More than once I have heard colleagues in other fields say that history does not demand study; that anyone can read and understand it. In other words, it would seem that a subject which uses no jargon loses in standing in certain groups because of this omission.

A third and very real reason for history's unpopularity is that the field is so immense that no one can ever hope to compass it all. There is so much of it that it is easy to lose one's way in the maze. Here at least is one reason why history must be studied and not simply read, for the student needs a guide so that he may gain from it what lessons it may have for our day and generation. Methodists are such activists, notable for their zeal, and are so busy about the practical affairs of today, that they have little time and often less inclination to search the records of the past in the expectation of finding some guidance for the present.

In spite of the handicaps under which history languishes, and the notion that it has little functional value for the minister, history continues to have an essential role in the practical training for the ministry. A definition of history which perhaps is an oversimplification is, "History is the memory of a people." Here it is implied that history has the same function for society that memory has for the individual. Society cannot effectively function unless it has some knowledge of its own past, any more than an individual can function who loses his memory.

Here, then, are four simple reasons why history has a functional value for the minister.

First, there can be no such thing as intelligent loyalty to the nation or the church without a knowledge of the past. To put it another way, loyalty must build its fires upon the altars of the past. A loyalty based on present interest only is a shallow loyalty, which soon fades under stress and strain. Patriotism based only on the sight of a flag waving in the breeze is a shallow patriotism. A flag means nothing unless it is viewed in the light of the ideals and sacrifices of the fathers; unless it is seen against a background of noble deeds, high achievement and sacrificial purpose; it is then and only then that a flag takes on any meaningful significance. One must see a history behind a flag if a flag is to serve any purpose or real value. The great symbols of the Christian faith all have a history, and to use the symbols without knowing their history renders them meaningless.

A second reason why history is of practical value to the minister is because it is an all-important unifying influence. Without a common past there would be no United States. Both church and nation unite about the past; both divide over the present. We differ in our opinions about our present leadership in both church and state; we unite about past leadership. The present President of the United States divides the nation now, just as all Presidents have divided it, but we all unite about George Washington, Thomas Jefferson, and Abraham Lincoln; yet how bitterly were they and their policies assailed by some of their contemporaries. It is difficult if not impossible to recognize greatness in contemporaries; greatness is discernable only against a background of time and distance. Without history we would have no great men to inspire us.

We Methodists may differ widely as to present policy and leadership in the church; but we unite about John Wesley, Francis Asbury, and William McKendree. A united Methodism was made possible by a common past; without that common past there could have been no possibility of union. My old professor of practical theology often said to us, "Young men, if you are ever the pastor of a church in which warring factions develop, plan a series of sermons on the martyrs, and the petty contemporary issues which produced the friction will fade away in the blazing light of the life and labors of the noble company of martyrs.

No ecumenical movement can hope to come to fruition unless the churches contemplating union can find in the past a common standing ground. Unions are not made on the flimsy basis of present exigencies only. It was this common ground which laid the solid foundation for the successful unification achievement of American Methodism. A larger understanding of the history of the controversies which caused division, on the part of the leaders in the three uniting bodies, paved the way for that noble achievement. Unions are never accomplished

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New York

on the basis of forgetting the past, but rather on the basis of a full understanding of it.

A third reason why ministers benefit from a study of history is the incalculable practical value of thinking historically. Historical mindedness is not only the ability, but also the willingness to look at all sides of a question. This means that the historically minded minister cannot become a blind partisan or a bigoted propagandist, for love of truth, clear sightedness, and sanity of judgment are the indispensable qualities of the historical attitude of mind. Every question has at least two sides, and the historically minded individual is not content until he has examined both. That does not mean that he does not take sides, but in so doing he does not close his ears to what can be said in opposition. In other words he takes his position with a full knowledge of all the facts.

Finally, of all men, none are more prone to become propagandists or the tool of propagandists than are ministers. In the very nature of his calling the minister must all the time be advocating good causes, and all to frequently his enthusiasm for a cause, which may seem at the time to be wholly good, is liable to blind him to its evil ramifications and consequences. Many a minister became involved in the Ku Klux Klan after the first World War. Some even became organizers and permitted the hooded clowns to enter their churches and perform their sad mummery as a part of their services. A little knowledge of history would have saved many a preacher, some of my acquaintance, from participation in these disgraceful orgies, and from making the churc and their calling ridiculous in the sight of average inte ligence. If our ministry had been only moderately a quainted with other like periods in our history, th would have been able to say when such movements a peared, "I know you. I know your progenitors. I kno your history under other guises. I know what havoc yo have wrought; what fascination you have had for oth minds. I also know the course you will run; the excess you will commit in the name of patriotism, yes, even the name of Christianity." Any man who has a sufficie knowledge of the past so that he can recognize old fo with new faces has a tremendous advantage over his u informed brethren.

Every earnest student of the past knows that there ha been other times such as this. He knows that Chri tianity has faced many another crisis; he has learned, the words of my old teacher, John Alford Faulkner, "th God is in no hurry," and so in patience he "possesses H soul." Church history is an excellent tonic when me are disturbed and fainting because of new and confusin voices, or "when alarmed by the winds of many doctrin and variant views." History says that the ship has weat ered many another storm, so "don't give up the shi don't throw up your hands because unaccustomed wate are rushing about your ears. Don't be indifferent them, but don't be flustered." —

Reprinted from *The Perkins School of Theology Journa*

Evangelism In Philadelphia

The City of Brotherly Love and its surrounding metropolitan area will soon see a friendly invasion of nearly a thousand Methodist ministers from every state in the union. Beginning Nov. 26th, these pastors and others will dedicate the mornings of a week to earnest study of Christian evangelism and their afternoons and evenings to the practice of it.

Staff members of the denomination's General Board of Evangelism in Nashville, Tenn., agree that this Methodist Evangelistic Advance in metropolitan Philadelphia is not only the largest simultaneous evangelistic endeavor ever to be attempted by The Methodist Church, but in its nature, organization and plan is unprecedented in American church life. The movement is part of the United Evangelistic Advance as well as tying closely into the Advance for Christ and His Church.

Huge School Of Evangelism

The evangelistic leadership of the entire denomination throughout America, including 106 conference secretaries of Evangelism; 578 district secretaries of Evangelism; one pastor and one district superintendent from each conference will assemble daily in Arch Street Church, Philadelphia, together with 329 pastors from the Philadelphia, New Jersey, and Delaware Conferences.

This school of evangelism, which will reach more than a thousand leaders, is the training program for the evangelistic emphasis for The Advance for Christ and His Church. Under the leadership of The General Board of Evangelism of which Dr. Harry Denman of Nashvill Tenn., is executive secretary, these men will receive trai ing and inspiration in evangelistic preaching, visitatic evangelism, and public evangelism.

Notable Instructors On Faculty

Speakers for the School of Evangelism are Bisho Gerald Kennedy of the Portland (Oregon) Area; D William R. Cannon of Emory University, Atlanta, Ga Bishop Ralph S. Cushman of the St. Paul (Minn.) Are and Bishop Fred Pierce Corson, resident bishop of t Philadelphia Area.

Instruction in pulpit evangelism will be given by D C. Lloyd Daugherty, Jr. of Pittsburgh and instruction Visitation Evangelism will be given by Dr. Dawson Bryan of Nashville. This training will reach each loc church participating in this Advance as these leaders turn train the 6,000 lay men and women to do effecti visiting for Christ in the homes of their communities.

The second phase of the program is simultaneous se vices in the 329 co-operating churches. Two guest leade will be assigned to each church, one of whom will be t evangelistic preacher, and the other the visitation directo It is expected that some 10,000 persons will be reached f Christ and His Church through these services which a to be held from Sunday, Nov. 27th through Friday, De 2nd.

The third phase of the program is the great evangelist rally to be held in Convention Hall on Sunday, Dec. 4

t 3:30 p.m. Bishop W. Angie Smith of the Oklahoma-New Mexico Area will be the evangelistic speaker. The nternationally-known Homer Rodeheaver will be the ong leader. A youth choir of 2,000 voices will sing "The Hallelujah Chorus" from Handel's "Messiah" and an dult choir of 3,000 voices will sing "The Battle Hymn f the Republic." The service will open with a colorful processional led by the Harmony Trumpeters, massed flags, 750 ministers, 16 district superintendents, a number of bishops, the officials of the Methodist Evangelistic Advance, and resident Bishop Fred P. Corson. It is expected that 15,000 Methodists will come by special trains, chartered buses, and private cars from a radius of one hundred miles.

Some Call It Bigotry; We Call It Economics

ROBERT E. SEGAL

By the time these musings are cast into type, the election results will be known and some of the passions whipped up by campaigning will have subsided.

Those passions, in part, have served to remind us that group labeling and a departure from the good habit of respecting the worth and dignity of the individual are aults of far too many people active in election contests.

The John Foster Dulles-Herbert H. Lehman spat over bigotry is one case in point; a footnote on the James Michael Curley campaign another.

From where I sit — and it's some distance away — both Senator Dulles and Governor Lehman seemed to me to be acting like kids in their joust about bigotry during New York's hot senatorial race. When the Lehman forces picked up the "embarking upon a holy crusade" line rom the Dulles camp and read religious prejudice into t, they must have made sores in their cheeks from the oke of their impish tongues. Likewise, an able man like Governor Lehman should have realized how foolish it vas to utter this sentence: "Mr. Dulles' only contribution has been to stir up bigotry."

On the other hand, the appearance of posters in New York urging people to "Vote American" was a dark blot on the Republican record. And Senator Dulles made a blunder when he said at Genesco: "If you could see the kind of people in New York City making up this bloc hat is voting for my opponent, if you could see it with our own eyes, I know that you would be out, every last man and woman of you, on Election Day."

This was a below-the-belt punch; and Senator Dulles made it even worse when he tried to explain it away. In letter to Bernard Baruch, appealing to that distinguished citizen to get him off the hook, Senator Dulles wrote: Mr. Lehman quoted a single sentence, detached its context. . . . I described what I called 'the Communist group n this state.' I said 'the Communist-dominated American Labor party gave him (Lehman) the last time he ran n 1946 — 435,000 votes.' I went on to refer to the fact hat these '435,000 Communist votes' could be a millstone round his neck." But whereas in this letter, Senator Dulles rubbed the red smear on thousands of people who may well be far over to the left but not Communists by ny fair test, he later misquoted himself thus: "I made it clear that I was condemning the Communists in the American Labor party and no one else."

Senator Dulles certainly did not make that clear in his letter to Mr. Baruch. Indeed, his comment about Communists might logically have invited the rejoinder that since Senator Dulles' clients in his law practice included banking and industrial organizations of the dictator countries, he had international cartelists clinging to his coat tails and had attracted the fascist vote of New York state. Such a charge would not have been cricket, just as the senator's ill-advised observation about "the kind of people in New York City" was not cricket.

Nor could I, for one, find myself carried away by Mr. Baruch's published assurances to Senator Dulles that the senator was prejudice-proof. Have we come to such a pass in public affairs that some Wizard of Oz has to pin a badge of courage, a certificate of acceptance, upon our lions of political life? No, I am not impressed by Mr. Baruch's testimonial for Senator Dulles just as I was not impressed in 1947 when Senator Brewster wrote, regarding his opposition to the appointment of David Lilienthal: "I have been concerned by the very strong opposition to this appointment expressed to me by Herbert Hoover on behalf of himself and Bernard Baruch."

My point here is that in the New York campaign and in so many other affairs of consequence today, we have fundamentally a difference over economics, a dispute about the so-called "welfare state," a disagreement on the wisdom or unwisdom of clinging to the status quo. These are important, clean-cut issues. To obfuscate them with silly chatter about bigotry is to register a disservice.

The New York hullabaloo over prejudice had a counterpart in the Boston mayorality campaign which some may regard as pathetic, some as ludicrous: A press release from Curley headquarters quoted Assistant Corporation Counsels Rosenfield and Levine thus: "It is unwise to inject a distinct racial issue into any municipal election contest, but truth and candor justify a presentation of facts covering the recognition given by Mayor Curley to persons of Jewish ancestry. . . . In the department of the Corporation Counsel, 12 Jewish men and women have been appointed to important posts."

This preoccupation with the weighing and measuring of a politican's dislike of or love for Jews, Catholics, Protestants, northerners, southerners, Scandinavians, Balinese, tall folks, shorties, etc., is one of the more fascinating neuroses of our time.

That puckish and sane fellow, Christopher Morley, wraps it in a neat package in his most recent book in which his principal character reports overhearing his Negro housekeeper say to her son: "What I like about Mister is that he has no anti-semitism for colored people." — Reprinted from *The Jewish Weekly Times.*

Methodist Beginnings In New York

Arthur Bruce Moss

Early in the 1760's numerous eager young colonists came to New York from points in northern Ireland. There were certain small family units that had been influenced by the preaching of John Wesley and his followers. Among these were the Emburys, Hecks, Ruckles, and others related to them in kinship or by marriage. (There are variant spellings of the names, but the forms commonly accepted are here given.) They were artisans and tradesmen, hoping to better themselves in the new country in those forms of livelihood in which they had been trained at home.

Their forebears had fled from the German Palatinate under severe Catholic pressure, finding sanctuary in Protestant North Ireland. The new environment had been congenial to their traditional religious usages, and the fervor, zeal and emphasis on congregational singing of the Wesleyan preachers had appealed to them. In such fellowship these young people had been reared. Settling themselves now in the activities of the growing colonial city they found no form of religious service or society similar to these that had meant so much to them.

The religious life of colonial New York was dominated by the parish of the Anglican church, with its imposing churches, Trinity and St. Paul's Chapel, and the large property holdings it enjoyed under the Royal Charter. The services were highly liturgical, and lacking in warmth and personal values for the newcomers. The Dutch church was loyally maintained by the descendants of the first colonists, and had much strength; but its boundaries of contact were closely held to that circle. The Lutherans had a church that offered some values by reason of its German background and the ancestry of these young people. Some had their children baptized at the Lutheran church.

Within such spiritual limitations it is not surprising that religious ardor cooled, and that social habits developed among them somewhat antagonistic to their childhood instruction. There was no example or guidance of the older generation in their families to check or control. Among other customs, gambling lured and gripped a number of the men.

A leader in this North Irish community was a young woman of determined character and forthright action, Barbara Ruckle Heck, wife of Paul Heck, cousin of Philip Embury. She still kept a depth of religious life and devotion. Growing increasingly concerned over the spiritual deterioration of her friends, she finally raised the issue directly with them in the midst of one of their games. Then going immediately to Embury, she implored him to exercise his neglected function as a Wesleyan lay-preacher. Although hesitant, he finally agreed. He established preaching services on Sundays in his own dwelling, and organized a society on the model of what they had known in the old country. His house, on a street long obliterated, is presumed to have stood on part of the site now occupied by the Municipal Building close to New York's City Hall.

This society, thus organized by Philip Embury and Barbara Heck in New York City in 1766, appears to have been the earliest in the Colonies to have established a continuous and uninterrupted life and service. At least there seems to be now no formal extant record of any other such group of earlier date of organization.

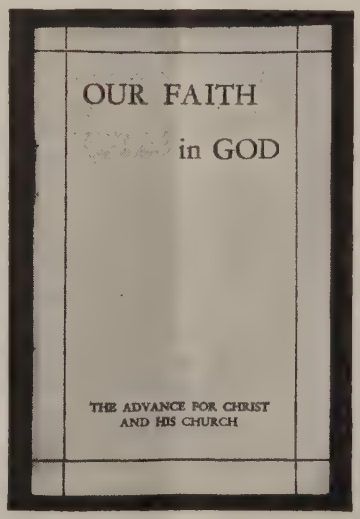
The services were held in Embury's dwelling until the number of persons desirous of attending became altogether too great for proper accomodation in the house. On William Street, somewhat to the south, there stood a building whose loft was devoted to the making of sails for ships. At that time it was already known as "The Old Rigging Loft." The society secured the use of this more commodious location, the services of worship being held there across 1767 and into 1768. The present office-building at 120 William Street displays a bronze plaque at its entrance indicating it to be on the site of the Old Loft.

Captain Thomas Webb came to New York early in 1767. He had commanded British troops in Canada during the French and Indian War, where he had been wounded in action, losing his right eye. Upon recovery in England he was ordered to return to the Colonies to take command of the barracks at Albany. He had experienced thorough conversion under Wesley's preaching, and was recognized as a qualified lay-preacher. Arriving in New York and finding Embury's society worshipping in the Rigging Loft, he promptly affiliated with them. He aided Embury in every possible way, and his forceful preaching and attractive personality d many to the services.

By the turn of the year in 1768 it had come evident that the increasing size of congregations and the growing respect denced in the city for the society made building of a permanent chapel imperative. excellent property lay a short distance so and west from the loft, facing on anot road. A lease was obtained for this (they were able to complete the purchase about two years); and permission was cured for the erecting of the chapel.

Embury, a skilled carpenter, drew the pl for this first Methodist Chapel in New Yo and superintended the construction. M influential people made donations, and a h of simple folk proferred their smaller do tions. (The original subscription docum is still in existence, the proud possession John Street Church.) Captain Thomas W heartily endorsed the enterprise with his cial influence, and gave very generous p sonal financial backing. Sunday, Oct. 1768, "The Wesley Chapel" in New Y was formally dedicated. Philip Emb preached to a large congregation of tow people of all ranks. John Street Chur which at a later date became the name the congregation, has just celebrated the 18 anniversary of the continuous occupancy this historic site.

Thus Methodism was organized and fi ly established in the heart of colonial N York. From that day this property has b uninterruptedly occupied by the Metho group, the present John Street Chur erected in 1841, being the third building stand on the site. Without cessation servi of worship and the vital work of the chu of Christ have been carried on at this fo place in the city's life. Today, as at outset, the Word of Life is proclaimed, hand of service is outstretched in the Savio Name, and the blessings of God abide human hearts.



Human Relations

A Human Relations Institute sponsored the Division of Inter-Racial Unity, Depa ment of Human Relations, of the Massach setts State Federation of Women's Clubs co-operation with the National Conference Christians and Jews will be held Wednesd Nov. 9th, at the Boston City Club.

Three eminent educators will address t Institute. Speaking at the morning sessi will be Dr. Martin P. Chworowsky, direc of the Intergroup Relations Program, C lumbia University, on the subject "Civic O ganizations and Good Group Relations." T luncheon speaker will be Dr. Mary El Goodman, assistant professor, Department Sociology, Wellesley College, with the su ject "Do You Know Your Neighbor?" M Clyde Kluckholm, lecturer in sociology the Department of Social Relations, Harva

niversity, will address the afternoon session n the subject "The Salzburg Seminar — n Experiment in International Relations."

Following his address at the morning ses-on, Dr. Chworowsky will act as moderator or a panel on intergroup relations with the ollowing participants: Leonard V. Avery, xecutive secretary, Massachusetts Fair Em-loyment Practice Commission; Winnifred arrett, high school director, American riends Service Committee; Robert E. Segal, xecutive director, Jewish Community Coun-l of Metropolitan Boston; and Muriel Snow-en, executive director, Cambridge Civic nity Committee.

Mrs. Malcolm Green of Newton Highlands, hairman of the Division of Inter-Racial nity, is the general chairman of the institute. articipating in the institute will be the ree other divisions of the federation's De-artment of Human Relations: International elations, Religion, and Peace Service, whose hairmen are respectively: Mrs. William M. arber, Waban; Mrs. Harold R. Moulton, outhbridge; and Mrs. George C. Proctor, Vinthrop.

Serving with Mrs. Green on the planning ommittee are: Mrs. Newton S. Gottshall, ramingham, vice-chairman; Mrs. William E. riest, Winchester, vice-chairman; Mrs. J. P. arres, Watertown, secretary; Mrs. Elmer alod, Somerville; Mrs. George B. Brayley, Vinchester; Mrs. John M. Champion, New edford; Mrs. Clifford W. Day, Worcester; iss Florence M. Felton, Lynn; Mrs. George udd, Winchester; Mrs. Foster, Malden; Mrs. Russell Greeley, Norfolk; Miss Gladys R. olmes, Boston; Mrs. James A. Lockhart, evere; Mrs. Clarence M. Logan, Waban; Mrs. avid A. Lucey, Natick; Mrs. George E. artin, Springfield; Mrs. William H. Parker, owe; Mrs. J. Stanley Pratt, Winthrop; and rs. Theodore von Rosenvinge, Sr., Win-hester.

ear's "Best" Preachers

Methodist preaching is represented by eight rmons in the recently issued "Best Ser-ons," 1949-50 Edition.

The book, edited by Dr. G. Paul Butler nd published by Harper and Brothers, rep-sents a cross-section of contemporary preach-g throughout the world — Protestant, Cath-ic and Jewish.

Methodist preachers who were included nd their sermon topics are as follows: "The lace of the Bible in a Time of Calamity" by e Rev. Earl H. Furgeson, professor of astoral theology, Westminster Theological eminary, Westminster, Maryland; "Life's aving Tensions," the Rev. Halford E. Luc-ck, professor of homiletics, Yale Univer-ty Divinity School; "The Next Generation Ours," Bishop Gerald Kennedy, resident the Portland (Ore.) Area of The Methodist hurch; "Perpetual Progress," the Rev. Clovis . Chappell, First Methodist Church, Char-tte, North Carolina; "The Meaning of the Cross" by the Rev. Harold E. Johnson, First Methodist Church, Oceanside, California; "Discipline For Freedom," the Rev. Lynn Harold Hough, dean emeritus of Drew Theological Seminary, Madison, New Jersey; "The Fate of Forgiving," the Rev. Ralph W. Sockman, minister of Christ Church, Methodist, New York, and "A Tender Care That Nothing Be Lost" by the late Rev. William L. Stidger, professor of homiletics, Boston University School of Theology.

The Parson Looks At Labor

Clair M. Cook

The C. I. O. Takes Action

As this is written, the eleventh national convention of the Congress of Industrial Organizations is assembling at Cleveland for what may be the most explosive gathering in American labor union history since the American Federation of Labor finally expelled its industrial unions — then the Committee for Industrial Organization — in 1938.

That the axe will fall is obvious. The Oct. 31st issue of the C. I. O. News superimposes on a full-page aerial view of the convention city these words of Philip Murray: "The C. I. O. has the power to confer affiliation upon labor unions which wish to join our organization; it obviously has the power of disaffiliation of those organizations whose leaders' policies, statements and actions demonstrate their contempt and their hostility toward our general policies." A signed piece by the editor, Alan Swim, a week earlier is headed, "Double-Dealing Commies On Their Way Out." And the ardent supporters of the largest union classed as left-wing, the United Electrical, Radio and Machine Workers of America — C. I. O.'s third largest — privately acknowledge their expectation of losing their charter.

The C. I. O. strategy will be to remove the charter from the officers recently re-elected at the U. E. national convention and present it, upon formal application of a group of locals, to the right-wing slate officially defeated there by a fairly small margin. Then will come the task of wooing the many locals including few real left-wingers who have yet consistently and loyally supported President Albert E. Fitzgerald. In his eyes, that will be a continuation of the "raiding" which has cost the organization 456 locals in the last three years, according to a New England regional officer of U. E. in a recent conversation. Most of these rebelling locals have been "picked off" by the Steelworkers or the Auto Workers.

One charge against Fitzgerald, who with three other delegates was suspended from his own local on that account, is that he disobeyed the local's instructions by voting for himself instead of his rival in the national convention. But in other U. E. conventions, there have very often been split delegations; there is no constitutional requirement subordinating the delegate's to his local's wishes. At the same time, ethical dictates would ideally move an instructed delegate, despite legal power, to submit to his constituency's expressed desire — even if congressmen often do otherwise.

Fitzgerald is not himself a Communist. Julius Emspak, the secretary-treasurer, has long been so reputed throughout the entire union, and is supposedly the dominant power in office. Their campaigns against the Marshall plan and for Wallace have never been forgiven by the C. I. O., whose executive board put the big body behind both the aid plan and Truman.

This is just the last and most public exhibition of a struggle of years' standing within U. E. Five years ago local groups were dissenting and fomenting insurrection. Even before that, its national officers charged that former president James Carey — after his defeat becoming C. I. O. secretary-treasurer — was out to depose his successor. In the Boston U. E. convention two years ago, Carey took floods of abuse from the floor, charging him with wrecking the organization by subversive methods. One current, and recurrent, charge is that he is following dictates of the Roman Catholic Church as personified by Father Rice of Pittsburgh, national chaplain of A. C. T. U. (Association of Catholic Trade Unionists) and long a prominent "labor priest." Actually, the C. I. O. strategy in sanctioning raids by its other groups may be a boomerang in the present case: by encouraging some of the 456 disaffected locals to stay in, right wing strength would have been more than enough to overcome the small margin which re-elected Fitzgerald — and there would have been no need to lift the charter.

There will be much bitterness as a result of this convention. The curse of schismatic sectarianism is not confined to the churches; and whether found in them or in labor unions, conformity by exclusion is costly.

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My Task

Joseph M. Harrell

The choice of a life calling should in no way be governed by the pay check only. I know a young woman, now in training to be a nurse. A wealthy business man said to her in my presence: "Why do you plan to give your life to a profession in which you know you will never have a large income?" She replied to him in words as thrilling as any I have ever heard: "I am planning my life to do something for my fellow-men, and it does not matter about the fee I shall collect for it." As long as we have young men and women with a vision like that, we need not despair of the final outcome of our civilization.

I heard Lorado Taft say in a lecture to students and faculty of my alma mater: "I wish that all thoughts of money or reward could be taken out of my work. It does not help me — it even hinders me in the best expression of my art." Louis Agassiz was once asked to do something that he felt was not essential in his work. After thinking it over he said: "Gentlemen, I must decline the honor for I have no time to give to making money."

Ease must never be allowed to tempt young people in choosing a life's calling. I imagine that a district superintendent or a bishop in The Methodist Church would faint if some preacher were to step up some time and say: "Please send me to the hardest, most needy place you have in the conference." Yet that has been done in days past. In all the eight years I was a teacher of college classes, I had only a half dozen say to me that my courses were too easy. But those who growled and complained about them were legion. It seems to be impossible to get any one to say: "I have a disposition to do hard work."

Fame should never be a lure to those thinking of a vocation in life. We naturally shrink from the unknown and the obscure. But if God shows that he can best use us in obscurity, it would be a fatal mistake to seek fame. "What a shame it is to waste such a man on mere boys," was said many times about Dr. Thomas Arnold at Rugby. But he remained at his obscure post, and his influence has been far greater than that of many men occupying better known places than he.

The supreme object in life is to be Christians tried and true. We are not to seek honor but to be of service to God. He will direct every one who gives his life completely into the Master's care. It may be that the type of service He points out will lead to fame and fortune. More frequently, however, it will be the way of comparative poverty and obscurity. The matter of greatest importance is to find the way of God's appointment. Then keep it no matter what the temptation may be to leave it.

A missionary returned to America after seven gruelling years in India. He was invited to become pastor of a large city church. He was told of the opportunity it would give him to advance the cause of foreign missions. He declined the invitation. He felt that God wanted him to remain in India. He was asked to become corresponding secretary of the Board of Missions of the Presbyterian Church. This he also refused. He was asked by the late President Roosevelt to become the United States Minister to Persia but was just as firm in his determination to stay in India. He could have found a dozen reasons to justify himself in taking these appointments. But he chose to remain in the obscure field to which he had been called, a lesson in faithfulness to all of us.

There is no more thrilling moment in all the annals of Methodism than the scene in Kansas City, Missouri, on that fateful Sunday afternoon when Dr. E. Stanley Jones stepped out of the group of men elected to the highest office in the gift of the denomination. He refused consecration as a bishop in order to remain a missionary in India.

The need of the hour is not for more people anxious to do some rare and noted thing. What is needed are people who are alert to the chance to do little things. Every community has in it those who are doing nothing because "the big moment" has not come their way. William Jennings Bryan once said: "The chance for heroic deeds of a spectacular kind comes very rarely. The man then who really counts in this life is not the one who thinks how well he could do a heroic deed, but he who actually does the hum-drum, work-a-day, commonplace things as these duties arise. Then, when the 'big chance' does come, he will be ready to seize it."

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I have known young people to put the choice of a vocation for fear of makin mistake. It cannot be said with too mu emphasis that there will be no mistake God's guidance is sought. Listen to his c If he calls a girl to be a nurse, be a go one. If he calls a young man to be a m ister, give it all that is possible. For five six years I was the most miserable you man in all of Christendom. I had an ag father and mother and an invalid sister one of the poorest farms in Southern Illin I was torn between my duty to God and ward my family. Without my telling h my father knew the struggle I was hav within myself. Sitting down with me day in the door of the barn he said: "S I know you are fighting the ministry. know you are torn between your duty God and to us. Go, son, as soon as can and begin your preparation for the m istry. Your mother and I have lived lives. Yours is still before you. It is valuable to waste in staying with us, haps just long enough to keep you e from being a minister." Tears ran down face and he said: "We'll miss you. long winter evenings will be long and lon without you. But God will be with us, we'll be all right." Every time I saw h after I started on the long road to becom a minister, he promised me that he would present at my ordination. Ten months fore that event my preacher brother an conducted Father's funeral at his own quest in the old home church. But a knelt at the altar of the magnificent F Methodist Church in Decatur, Illinois, that September Sunday afternoon in 19 my father was with me in spirit. T spirit has gone with me ever since, fo heard him say: "I had rather have two b in the Christian ministry than to have th go to the White House in Washington."

God called me into the ministry. parents helped me to obey that call. the excuse may be made: "I am not cal to be a minister." That may be true. C calls men to be farmers, teachers, mercha doctors, lawyers. He calls women to nurses, secretaries, deaconesses. It is d gerous to turn a deaf ear to that call.

A girl in my parish came bounding i my study a few months ago. She star to talk the moment she came into my p ence: "You have had lots of experience I want to ask you a question. Do you th it unsuitable for me to join the WAC My reply was: "Do you want to join WACS?" "O, very much," she repl "Why?" I asked her. "Because I feel t while I can do something for my coun I am more convinced that my country do something for me if I join the WAC "Then by all means you should becom WAC just as soon as you can," I told h Her face lighted up with a beaming sm and she said: "O thank you. I have alre

ined. But I have so much confidence in our judgment that I just wanted you to ll me that I have done right."

Let God direct your life. Do the work e wants you to do. Follow where he leads nd, while the task will not be easy, you ill have joy and satisfaction in doing it. ou belong to God. A great preacher of a alf century ago said that the greatest ser- on he ever heard was just one sentence: Young men and women, you belong to od." Then ask God to direct you in your fe's work. Enter into the task determined make the biggest and best contribution your power for the betterment of man- nd. Apply all the ability, all the talent u have to your task.

Success is measured, not by what the world ves to people, but by what people give to e world. William Booth was once asked to ll the secret of his success. He said: "My cret is that God has had all of me. There ive been many men with more brains than men with greater opportunities; but from e day I got the poor of London on my eart, and a vision of what Christ can do r the poor of London and for the world, made up my mind that God would have l of William Booth that there is for me give."

he Homemaker's Corner

rs. Harry A. Burnham

Preview of Thanksgiving

Since Thanksgiving is approaching I would e to say a few words of personal thanks r letters which I have received recently. I should try to mention all those that have me to me since last Thanksgiving it would ke far too much space.

There was the invitation in the calendar the Middleboro (Mass.) Methodist Church hich said: " 'Fairs aren't all work, they're ostly fun,' quotes the writer of the Home- aker's Corner in ZIONS HERALD. 'If any- e thinks that church fairs should be elim- ated he or she should go to a real one in e country.'

"Well, Mrs. Burnham, ours isn't just the nd you were talking about, for it is broad- and bigger (23 committees working) than st Easter or Christmas bazaars, but it is 'real one.' Ours is a church-wide affair, th nearly as many men and women work- g, and it is truly a co-operative enterprise. e use every inch of space in our big vestry d most of the yard. Come to see us."

wish I might have accepted that invita- n, for I am sure the fair was very "real." hearty Thanksgiving to the Methodist urch of Middleboro.

A lady in Worcester, Mass., writes that is "up in the eighties," but she certainly keeping her interest in world affairs. She s interested in the article in this corner about the River Jordan and wishes she could see one about the Dead Sea.

Perhaps she may some day when I know more about the subject. In the meantime she starts me off with an original poem which ought to give me a good boost on some interesting research:

DEAD SEA

Carrie B. Chamberlin

For many hundred years
Arabs have called me dead.
No man or beast can live
Down in my hollow bed.
Jordan's River has brought
Way from the mountains high
Many kinds of minerals
As it was passing by.

A letter which came last week is so interesting and inspiring that it must not be crowded into the little space left for this week. Look for it in the next issue of the "Corner."

No Time For Complacency

Discussing higher education and Communism in his annual report to the Northeastern University Corporation, President Carl S. Ell on Nov. 3rd, stated:

"Developments in national and international affairs during the year have shown clearly that now is no time for moral economic, or political complacency. This is as true of institutions of higher education as it is of the federal government or of American business.

"The Charter of the United Nations was signed for the avowed purpose of eliminating war, of safeguarding fundamental human rights, and of establishing conditions whereby international justice could be maintained.

"Late developments have proved disappointing. It is, I am convince, no fault of American foreign policy that communism and democracy are not co-operatively building law and order for the world. It seems to me that our current impasse and the uncertainties of the future are due in large part to the Communist Party and the Russian Politburo.

"We are now seeing the effects of Russia's Policy. The United Nations Charter and diplomatic negotiations have not been successful. Russia has obstructed every move for an equitable solution to international problems and is seeking by skillful infiltration and indoctrination to build communism into all the countries of the world. The U.S.S.R. has already acquired a powerful group of satellite countries.

"These acts and attitudes show that Russia and communism are more than a passing threat to democracy. Communism is an active, virulent force which seeks to undermine and to break down every system except its own. Notwithstanding these circumstances, it is not a part of our American heritage to complain or despair; rather it is our responsibility to plan intelligently in order that we may be prepared for any eventuality.

"Colleges and universities should play an important role in combating untruthful and inflammatory propaganda. The tremendous power of education should make itself felt in exploring the fallacies of communism and in demonstrating the values and ideals of democracy."

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Miscellaneous Advertisements

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PERSONS

The 16th annual convention of the Massachusetts Council of Churches will be held on Monday, Nov. 14th at the First Parish Church, Unitarian, Taunton, Mass., opening at 10 a.m. and continuing throughout the day. In the evening at 8 p.m., the council will join with local councils in southeastern Massachusetts to hold a public meeting at which the Rev. Dr. Albert Buckner Coe, president of the Massachusetts Congregational Conference, will be the speaker. The keynote address during the day will be given by Bishop John Wesley Lord, resident in the Boston Area of The Methodist Church, and will follow the luncheon at 12:30.

The Methodist Federation of Social Action of the New England Conference will hold its annual Armistice Day retreat on Friday, Nov. 11th at the Methodist church in Newtonville, Mass. Beginning at 4 p.m., a discussion will be led by Professor L. Harold DeWolf of Boston University School of Theology on the subject: "The Theological Bases for Social Action." At 6 p.m. a supper will be served and the Federation business meeting will be presided over by the editor of ZIONS HERALD. At 7 p.m. Mr. Willard Uphaus of New Haven, Conn., executive secretary of the National Religion and Labor Foundation, will lead a discussion on "The Churchman and the Current Labor Crisis." The meeting will adjourn promptly at 9 p.m.

The Nov. 21st meeting of the Worcester District Ministers' Association will be held at the Wesley Methodist Church in Framingham, Mass., with the Rev. Ernest Case as host pastor. The Rev. Dr. Lemuel K. Lord, minister of First Methodist Church in Melrose, Mass., will speak on "Pastoral Counseling."

The Rev. and Mrs. M. D. Ross, who have recently returned from Bangalore, India, spent the month of September in deputation work in the Glacier Park District, Montana. During the winter months they will work in connection with the Advance program in the Southern Illinois Conference. Their winter address is 111 North 15th St., Mount Vernon, Ill.

The Rev. Wm. J. Ogle, minister of Grace Methodist Church in Cambridge, Mass., and Mrs. Ogle announce the birth of a daughter, Pamela Ruth, at the Malden, Mass. Hospital on Oct. 28th.

The Rev. Bickley Burns Brodhead, pastor of Bensalem Church in the Philadelphia Conference, was married on Oct. 22nd in Erie Avenue Methodist Church, Philadelphia, to Miss Bernice Buell. The father of the bridegroom, Dr. Charles Daniel Brodhead, of East Lansdowne, Pa., officiated, assisted by the pastor of the bride, the Rev. Harry D. Robinson.

Bishop John Wesley Lord announces the appointment of the Rev. Oscar G. Cook to the pastorate of the Oxford Methodist Church, Oxford, Mass., effective Nov. 13th. Mr. Cook has served the Methodist church at Fairview since 1945. In his new charge he will succeed the Rev. Alan H. Moore, recently appointed to Wesley Church, Salem, Mass.

The following is the list of guest preachers scheduled to speak at The Morgan Memorial broadcast over Boston Station WVOM (1600) for the last half of November.

Nov. 14 — The Rev. William T. Murphy, Jr., East Baptist Church, Lynn.
Nov. 15 — The Rev. Emerson W. Smith, Broadway Methodist Church, Lynn.
Nov. 16 — The Rev. Guy H. Wayne, College Ave. Methodist Church, W. Somerville.
Nov. 17 — The Rev. Gordon J. Kirk, Union Square Baptist Church, Somerville.
Nov. 18 — The Rev. G. Vaughn Shedd, exec. sec'y, Lord's Day League of New England.
Nov. 21 — The Rev. Eason Cross, St. Luke's Episcopal Church, Allston.
Nov. 22 — The Rev. Arthur Hopkinson, First Methodist Church, Greenfield.
Nov. 23 — Dr. Chauncey E. Blossom, Congregational Church, Auburndale.
Nov. 24 — The Rev. Otis G. Carnes, of Boston.
Nov. 25 — Mrs. Sarah L. Lacount, Director of Eliza A. Henry Home of Morgan Memorial.
Nov. 28 — Dr. D. Harold Hickey, Robinson Memorial Methodist Church, Malden.
Nov. 29 — Dr. Nathan W. Wood, First Baptist Church, Arlington.
Nov. 30 — The Rev. Charles W. Gilton, of Boston.

The Rev. Johnson N. Armitstead has been transferred by Bishop Fred Pierce Corson, at the request of Bishop John Wesley Lord, from the Philadelphia Conference to the New Hampshire Conference as of Nov. 15th, and has been appointed by Bishop Lord to Central Church, Lawrence, Mass., also as of that date. Mr. Armitstead is a native of New England, and began his ministry in the New Hampshire Conference. He was pastor of Main Street Church, Nashua, N.H., when he transferred to the Philadelphia Conference in October, 1940. He is at the present time pastor of Centenary Methodist Church in Lebanon, Pa. Mr. Armitstead took part in both World Wars, serving in the Infantry in World War I and receiving the Purple Heart and the Crois de Guerre, and as an Army chaplain for four years in World War II. Mrs. Armitstead is the former Olive Sullivan of Bradford, Mass. They have three sons, two of whom were in war service in the Navy and Army respectively. Aust Armitstead had the experience of a long i carceration in a German prison camp. third son is now a student at Dartmouth Co lege. Central Church, Lawrence, has bee without a pastor since the Rev. Gilbert V Wieting was transferred to the Genesee Co ference last June.

The Rev. Claude Voorheis, minister of th Community Methodist Church in Cochituat Mass., will be the speaker on the Sunri Hour, Boston Station WHDH, from Nov. 7 through 11th, at 6.45 a.m.

The Rev. William Osborne, retired mer ber of the New England Conference no serving as supply pastor of the Method church in East Templeton, Mass., has r cently been discharged as a patient from th Henry Heywood Memorial Hospital in Gar ner, Mass., and is now convalescing at h home.

Officers of the Worcester District Ministe Association for this season are: preside Loren O. Crain, Oakdale, Mass.; vice-pre dent, Francis Mazzeo, West Fitchburg, Mas secretary-treasurer, Robert Holcomb, Sout bridge, Mass., and program committee: Malcolm Keir, Milford, Mass., and Norm J. Raison of Uxbridge, Mass.

The Rev. Verne Leslie Smith, minister the First Methodist Church in Vineland, N was united in marriage on Nov. 2nd to M Mary B. Foley. The ceremony was perform at Skinner's Eddy, Penn., by the bride's fa er, the Rev. E. J. Rosengrant. Mrs. Sm was the widow of the Rev. Walter Broo Foley, pastor of the American Church Manila, who was killed in 1945 at the Sa Thomas Internment Camp in Manila. S has been associated with the New York of of the Board of Missions as director of Parish Abroad Program of The Metho Church.

Maine Celebrations

A re-dedication service was held recen at the East Livermore, Maine, Metho Church with the ceremony of dedication sermon brought by the Rev. C. D. W worth, district superintendent. This church has been entirely renovated within new ceiling has been put in; electric lig have been installed for the first time; walls have been thoroughly cleaned painted in light tints; the old carpet has b removed and the entire floor painted rubber runners laid in the aisles. Best of a modern, efficient fan-driven hot air heat plant, with oil burner, has been instal The church is thus made beautiful and c fortable, and usable for church activities day or night. Most of these improveme were made possible through funds secu from the sale of the parsonage, but consi

ble volunteer labor went into the enterprise nder the direction of the pastor, the Rev. esse Kenderdine of Livermore Falls. The e-opening celebration began with a coverish parish supper, and was followed by the ervice of dedication conducted by the dsrict superintendent.

Centenary Methodist Church of Skowhean, Maine, recently held a notable homeoming service in celebration of property nprovements which have been long overdue. 'he Rev. C. D. Wentworth, superintendent f Augusta District, was the speaker for the ccasion, and special music included a solo y Mrs. Helen Dodge, now of Newport, laine, but formerly choir director in Cenenary Church. Considerable renovation has een carried out in the church vestries and ew equipment added to the kitchen, but e major accomplishment has been the paintg of the exterior of the church building. 'he former drab and dingy brown has been eplaced by white, and a real transformation as taken place. The Rev. Charles L. Kiney, pastor, and his group of loyal workers re to be congratulated on this splendid chievement.

A similar service was held on the same ay in the People's Methodist Church of Jorth Anson, Maine, of which the Rev. Charles L. Kinney is also pastor. At North nson an oil burner has been installed and e interior of the auditorium and vestry as been cleaned and painted, with the work one entirely by volunteer labor. The leader this enterprise has been Mr. Linton A. artridge, assisted by a score of others, both en and women.

ohn N. Palmer

The Rev. John N. Palmer, a retired memer of the Maine Conference, died at his ome at Bowdoinham, Maine, on Oct. 19th, llowing an illness of two weeks. Mr. Palmer as born on July 7th, 1874, and was mared to Miss Anna M. King of North Braddrd on Sept. 20th, 1899 by the Rev. A. F. chermerhorn. Together this devoted couple rved in the East Maine Conference, which Ir. Palmer joined in 1911, and later in the laine Conference following the merger. The harges which were blessed by this ministry ere Orland, Alexander, Brooksville, Searsont, Woolwich, New Harbor, Rockport, earsport, and his last parish at Bowdoinam, where he was appointed in 1928, and rved until his retirement in 1941, since hich date he made this town his home.

Just four weeks prior to his death, Mr. nd Mrs. Palmer celebrated their Golden Wedding Anniversary, when they were remembered by a large number of friends to hom they had endeared themselves during e years.

The funeral, which was held on Saturday, ct. 22nd, was under the direction of the ev. Chauncey D. Wentworth, assisted by the ev. W. T. Bennett, of Richmond, and the Rev. Mr. Moffitt of the local Baptist Church. Four elders of the Maine Conference served as bearers; Gerry M. Plummer, of Brunswick; Murchie L. Gordon, of Bath; David Hickland, of Gardiner; and Dwight H. MacMahon, of Winthrop. Mr. Palmer is survived by his widow, two daughters: Alice M., who lives at home, and Eva M., an instructor in the high school at Warren, Mass., and a brother, Frank H., of Guilford, Maine.

Minister's Widow's Badge

In response to many requests, the Board of Pensions of The Methodist Church has produced an attractive gold and white enamel brooch badge for widows of Methodist ministers.

Like its predecessors — badges for retired ministers and the wives of retired pastors — this emblem was designed by the Rev. Dr. Thomas A. Stafford of Chicago, executive secretary of the Illinois Corporation.

The new badge is the size of a nickel and is mounted on a printed card which explains its symbolism. Symbols include the crown, signifying the coronation of the departed one; the wreath, indicating continual remembrance; the lamp, denoting guidance from God's Word for daily living; and the descending dove, representing the presence and comfort of the Holy Spirit. The outer ring enclosing the other symbols is suggestive of life everlasting.

The badge may be obtained postpaid by any widow of a Methodist minister for fifty cents in coin. Widows connected with any Annual Conference in the Southeastern or South Central Jurisdictions, may order badges from Dr. A. T. McIlwain, 506 Olive Street, St. Louis, Mo. Those in the other jurisdictions should send their order to Dr. Stafford at 740 Rush Street, Chicago 11.

Winston Churchill Joins Foundry

We are all ready now to launch definitely and enthusiastically our new organization, *The Friends of Foundry*. From all over the country we confidently expect those who are subscribers to Foundry Facts and who are not at the present time actually members of Foundry to join The Friends of Foundry. What are the requirements?"

No actual member of Foundry is eligible. The organization of the Friends of Foundry is to be composed of those who have had some relationship to the church, who have worshipped here or who for some other reason are interested in the historic church at the center of the nation's capital. This means that there are hundreds and hundreds of people eligible in all parts of the world.

One of those that we had in mind as coming in the category of those entitled to be Friends of Foundry is a man thought of by untold thousands as perhaps the greatest citizen of the world, Winston Churchill. He

EVENTS

was not in England while the pastor of Foundry was there this summer. So the pastor wrote him at his lovely retreat on the blue lake in Italy, where he was doing some painting. This is his reply:

"28 Hyde Park Gate, London S. W. 7 22nd September, 1949 —

"Thank you so much for your letter which I have received upon my return from the continent. I shall be honored to have my name included in the Friends of Foundry list you are forming.

"I still have vivid recollections of the service President Roosevelt and I attended in your church on Christmas day, 1941. That was a crucial day in our fortunes.

"Pray accept my thanks for your kindly and friendly remarks and for writing to me. Yours, (signed) Winston S. Churchill." Reprinted from *Foundry Facts*, Washington, D. C.

Dorothy Wilson Honored

On Monday, Oct. 31st, Mrs. Elwin L. Wilson, author of "Prince in Egypt," Westminster Press's current prize winning religious novel, was honored by about seventy literary and educational leaders in Greater Boston at a luncheon held at the Boston City Club. Mrs. Wilson was greeted by Bishop Lewis O. Hartman, retired, and former resident in the Boston Area; Dr. Erwin L. Canham, editor of *The Christian Science Monitor;* Dr. Elmer A. Leslie, professor of Old Testament at Boston University School of Theology; and President Daniel L. Marsh of Boston University. The editor of ZIONS HERALD served as toastmaster.

The publication of Mrs. Wilson's novel on the life of Moses has coincided with her departure for six month's study tour of India which she is making for the Woman's Division of Christian Service of The Methodist Church. Mrs. Wilson left New York last Sunday, Nov. 6th. She will write a series of study books for the Woman's Society of Christian Service for use next year.

In addition to her current book, Mrs. Wilson has written a large number of plays, two other religious novels, "The Brother" and "The Herdsman," and is the wife of one of Maine's busy pastors, the Rev. Elwin L. Wilson, pastor of The Methodist Church at Orono.

Lay Pension Plan

Sue Bennett College of London, Kentucky, is the first educational institution to enroll its staff in the new Lay Employees Pension Fund of The Methodist Church, according to an announcement made by Harmon W. Brown of Chicago, superintendent of that division of the Board of Pensions.

Christmas Gift Books

From FAMOUS PENS

THE SIGN OF A CHILD *by William Allen Knight*

This may well be said to crown the author's widely prized little books having Bethlehem as their central charm. For here the story of the Christ Child is told not only in the scenes of the nativity at Bethlehem, but also in its marvelous outreachings through centuries before and centuries after that first Christmas Night.

AS THE SHEPHERDS SAW IT *by William T. Ellis*

A dramatization of the Nativity narrative by one of the Bethlehem shepherds who retells it on the night of the Crucifixion to a little company of neighbors and travelers in the very *khan* where Jesus was born.

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90 Years In Japan

Charles H. Germany

Three thousand people attended a ceremony at Hibiya Hall, downtown Tokyo on Oct. 7th, in honor of the ninetieth anniversary of Protestant Missions in Japan. This program, sponsored by the United Church of Christ, followed the closing of a national conference of Christian ministers.

The three-hour program included a lecture by the Rev. Shiro Murata, president of Meiji University, on the "Religious Significance of Protestant Missions in Japan;" a lecture by Dr. Minoru Toyoda, president of Aoyama University, on the "Cultural Significance of Protestant Missions in Japan;" and a lecture by the Rev. William Axling, veteran Japan missionary, on the "Background of the Missionary Movement in America."

It was a group of these early American missionaries, headed by Dr. James C. Hepburn, who, after sixteen years of work, completed a translation of the Old and New Testaments into Japanese. President Murata searched out effectively the religious significance of this and other literary, educational, and social achievements of Protestant missionaries through ninety years of work. The long list of missionary achievements — scriptural translations, language studies, poetry, literature, music, drama — presented by President Toyoda, was an inspiring testimony to the cultural significance of Protestant missions.

A special part of the program consisted of an adaptation of religious poetry to pure Japanese koto (lyre) and vocal music. Poems "Christ on the Cross" by Dr. Toyohiko Kagawa, "Christ Rises from Death" by Mr. Momino Muto, and a tribute "To Hepburn" by Mr. Ko Yuki, were performed.

To the mind of this correspondent, a point of deep meaning was reached early in the program when Dr. Michio Kozaki, moderator of the United Church, presented to each of the district superintendents certificates honoring each of their church members of more than fifty years Christian life.

If some Methodists in America, who, together with their parents and grandparents, have been giving concern, prayer and money to support ninety years of mission work in Japan, could have been present at this ceremony, it would have done their hearts good. This was really a program for them. It was a meaningful tribute not only to the missionaries, but to the people in several countries of the world who have made Protestant missions possible in Japan.

Boston Italian Anniversary

The Italian Methodist Church of Our Savior, in South Boston, Mass., opened the celebration of its twenty-fifth anniversary with a spaghetti supper attended by a hundred and sixty persons, among adults and young people. The supper was prepared by the Italian Christian Women Society, one of the most active organizations of this growing young church, assisted by the newly organized youth fellowship.

At the head table sat the pastor, the Rev. Frank L. Pizzuto and Mrs. Pizzuto, the Rev. and Mrs. Willard C. Arnold, the Rev. and Mrs. Azariah F. Reimer, and the Rev. Giuseppe Merlino, of the Temple Street Methodist Church.

Dr. Pizzuto, in presenting the guests, explained how most of the pillars of this virile young church were formerly members of the North End Italian Methodist Church, while others came from the Portland, Maine, Italian church and some from other evangelical missions. The future of this church is evident in the number of children and young people representing the third generation of our Italian-American Protestants. Both Dr. Arnold and Dr. Reimer congratulated themselves with the people for their continued progress and had high words of praise for the Rev. Frank L. Pizzuto, who in a short time has captivated the hearts of all his people.

The Rev. Mr. Merlino, a veteran in t work, who has been preaching the gos for some fifty-five years to the Italian peo rejoiced in seeing so many smiling fa when he remarked that he has seen t church grow and has known the pastor some thirty-five years and has followed h with his prayers and encouragement.

The most encouraging feature of t church is the fact that most of the servi are held in English, and both the old a young are very active in all its manifold ganizations. The church school especi has increased notably in the last few mont and the newly organized youth fellows has had so far an attendance of twenty-th on Sunday evenings.

W.S.C.S. Active In Communist North China

Marguerite L. Berkey

On an unusually hot day this summ women of the four Methodist churches this "liberated" city, met for an all-day treat, the first of its kind to be held Tientsin.

That "the first of its kind" should h been under Communist control, speaks v for the Christian women. Every one v delighted that under very unsettled con tions, almost one hundred Methodist wom could, and would, come together for such meeting. They gathered at eight-thirty devotions and the meeting closed about f with a consecration service led by the writ

The next item may sound very comm place to women of the United States w are used to serving large groups in w equipped dining rooms and who work church kitchens which have gas or electric for cooking, running hot and cold wa and plenty of utensils. *The women of South Gate Church served the noon me* Most of them also tried to attend the mo ing session, which was held about a bl away from the church. In the very simpl of kitchens, they worked and very credita served a noodle dinner to almost a hundr women and three men. The men were t district superintendent, the pastor, and missionary who lead the morning devotio The three missionary women were also gue Last year the missionary women would h been six more, but the numbers are very f this year. The women had to serve thirty one sitting, as the room is not large a tables are few. As it was, this room w used between the morning and afterno sessions of classes for poor children.

In the morning, health pictures w shown by means of a projector, and in t afternoon, after a picture was taken, t time was spent in hearing how the fo different societies were progressing and wh work they were doing, closing as was s with a consecration service. Just in passi I might say that the women of South G

hurch, before serving the dinner, bought owls and chopsticks. Gradually they will e able to serve more often in the church.

The Woman's Society of Christian Service alive and working and learning how to ake its place in a significant way in the life f the churches. This is not only true of ientsin, but also of Peiping and a few other laces in the North China Conference.

On A Wide Circuit

V. W. Reid

Voice From the East

The visit of Pandit Jawaharlal Nehru, rime minister of the young Commonwealth f India to the United States has focussed merican attention and hope upon the spirual resources of the East as a road to world eace. And it has shown America and the orld a national and international figure who peaks from the heart, from a reasoned phisophy, and whose program and objectives re so single and straight that he tells reorters "nothing I say is off the record."

Mr. Nehru's address at Columbia Univerty, where he received an honorary degree, as masterly in simplicity, quiet yet revoluonary in statescraft, and so sincere that it ill go down as among the greatest utterances f a world figure in our generation. This isciple of Mahatma Gandhi follows his acher who "always laid stress on moral alues and warned never to subordinate eans to ends."

Some of Mr. Nehru's points are well worth peating over and over: all of his address e commend to those who lead states or inuence the minds of men.

"A war is fought to gain certain objecves," he said. "The defeat of the enemy not by itself an objective but rather the moval of an obstruction towards the atinment of the objective. If that objective not attained, then that victory over the emy brings only negative relief and indeed no real victory.

"Past history shows us the important part at physical force has played. But it also ows us that no such force can ultimately nore the moral forces of the world, and if attempts to do so, it does so at its peril. Iust the twentieth century differ from primive barbarism only in the destructive efficacy the weapons that man's ingenuity has inented for man's destruction? I do believe, accordance with my master's teaching, at there is another way to meet this situaon.

"Peace is not only an absolute necessity for us in India in order to progress and develop, but is also of paramount importance to the world. How can that peace be preserved? Not by surrendering to aggression, not by compromising with evil or injustice, but also not by talking and preparing for war.

"The very process of a marshalling of the world into two hostile camps precipitates the conflict which it is sought to avoid. It produces a sense of terrible fear and that fear darkens men's minds and leads them into wrong courses. There is perhaps nothing so bad and so dangerous in life as fear.

"If we seek to ensure peace, we must attack the root causes of war and not merely the symptoms. What are the underlying causes of war in the modern world? One of the basic causes is the domination or the attempt to dominate one country by another. It is clear that all remaining vestiges of imperialism and colonialism will have to disappear.

"The progress of some races in knowledge or in invention, their success in war and conquest, has tempted them to believe that they are racially superior and has led them to treat other nations with contempt. It is forgotten that nearly all the great religions of mankind arose in the East and that wonderful civilizations grew up there when Europe and America were still unknown to history. The West has too often despised the Asian and the African and still, in many places, denies them not only equality of rights but even common humanity and kindliness. This is one of the great danger points of our modern world.

"The colossal expenditure of energy and resources on armaments, that is an outstanding feature of many national budgets today, does not solve the problem of world peace. Perhaps even a fraction of that outlay in other ways and for other purposes, will provide a more enduring basis for peace and happiness."

India's foreign policy is outlined by Mr. Nehru in simple enough terms to shock some state departments: the pursuit of peace, not through alignment with any major power or group of powers, but through an independent approach to each controversial or disputed issue; the liberation of subject peoples; the maintenance of freedom, both national and individual; the elimination of racial discrimination; and the elimination of want, disease and ignorance.

Here is a new and clear voice from the East! May it reverberate through all our halls of state, and give new hope, and light, and life to man!

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"Notice that God says, 'I am,' and not 'I was' or 'I will be.' This means that God always is 'I am.' His personality does not lie in the past, as something that He has cast off. Nor is it something that He may perhaps find in the distant future. Always, forever and ever, God says, 'I am'."

* * *

"Our Faith in God — The Advance for Christ and His Church"

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Wheat For India

Robert M. Hopkins

The Golden Rule Foundation is centering its Thanksgiving appeal on securing wheat for India.

In an interview which Pandit Nehru had with representatives of the press during his recent visit in New York, he was asked what he expected from the United States. His reply was that he looked to the United States for three things: Food, especially wheat; technical help (e.g. for improved farming methods and machinery); and financial investments. This proposal is that his number one request for wheat be met as generously as American hearts and harvests will make possible.

The plan is to make use of the excellent facilities of CROP in shipping this grain to India. Full information may be secured from the Golden Rule Foundation, 60 E. 42nd Street, New York City.

Through the years these Thanksgiving ministries have extended to some 38 countries in five continents. None of them have perhaps been more necessary than his appeal to practice the Golden Rule by sharing American abundance with those who otherwise may not live until the next rice harvest.

A recent striking article in the daily press from Walter White, written in Calcutta, calls for immediate aid for "empty stomachs in India, to save Asia from the Reds."

Bishop Short To Broadcast

"What Christ Can Do For You" will be the sermon topic when Bishop Roy H. Short of Jacksonville, Fla., speaks on CBS's "Church of the Air" Sunday morning, Nov. 27th. Originating from Station WCAU, Philadelphia, the service will be heard from 10:30 to 11:00 E.S.T. Bishop Short will speak in connection with the Methodist Evangelistic Advance in Metropolitan Philadelphia, where more than a thousand Methodist leaders, pastors, district superintendents, and bishops will meet during the week. The senior choir of St. James Methodist Church, directed by Miss Eleanor C. Thompson, will sing "Seek Ye the Lord" on the broadcast.

Not all CBS stations carry this program at the scheduled hour. It is sometimes transcribed and "aired" at a later time. Local newspapers or program directors should be consulted.

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Headlines In Religion

A weekly roundup of religious news as reported by Dr. J. Edward Carothers, minister of Calvary Methodist Church, Albany, New York.

An interesting contradiction has developed this week and for a change this difference in viewpoint has little to do with the problem of separation of church and state or of the continuing struggle between the Catholics and Protestants to work out a solution of certain basic differences.

This new discussion began when the President of the University of Chicago, Dr. Ernest C. Colewell made a speech in Durham, North Carolina in which he said that "the universities of America today throw their weight against religion by disclaiming involvement in religious matters." President Colwell was speaking at ceremonies formally inaugurating Dr. A. Hollis Edens as the new president of Duke University and he added the comment that "students have come to regard education as an area that does not need religion."

Now — there is no indication whatever that a meeting in Minneapolis intended to contradict the remarks of President Colwell which were made in North Carolina, but Dr. Clarence P. Shedd of the Yale Divinity School was scheduled to present a paper before the assembly of a conference on religion in state universities which had been set up by the University of Minnesota. When Dr. Shedd unfolded his paper and began to read he quoted figures to show that more than sixty per cent of the land-grant and state supported universities in the nation offer courses in religion and he said that "higher education (in public schools) has never been as completely divorced from religion as it has been on the primary and secondary" level.

In the several days of discussions which followed this presentation it was agreed by Protestants, Catholics and Jews that religion should be taught in colleges, but it should be pointed out that there was a general assumption in the Minnesota gathering that such instruction would not be provided by churches but by regular faculty members.

On this matter it is important to note that much attention is now being given to the fact that up until the present time there have been few legal opinions on the question of whether religion can be taught in the schools by a person employed by the schools. The chief controversy is concerned with whether teachers employed by churches shall enter the schools or otherwise teach classes which are formed with the help of school machinery.

Numerous claims have been made that the public schools could set up their own courses in religious instruction and employ their own teachers. But the Minnesota assembly heard Dr. George N. Shuster, president of Hunter College for women in New York, say that it is not enough simply to offer courses in religious history and thought. He asserted that some means should be found to make religion a vital part of the personal life of each student.

So here we have the President of the University of Chicago saying that the Universities of America throw their weight against religion . . . and on the other side we have the University of Minnesota sponsoring a conference which asserts that more than half of the state universities teach religion now.

The chances are that if the two opposite sides of this question were brought together it would be the conclusion that it is one thing to offer courses in religion (which the universities do on a fairly wide scale) but it is quite another thing to foster a campus atmosphere wherein a religious life for the individual is constantly under cultivation.

+ + + +

It is of more than passing interest that the convention of the Disciples of Christ passed a resolution calling for congressional action on the Langer Bill which is in the Senate. This bill would prohibit the advertisement of alcoholic beverages on radio and television stations. The resolution said, "The problem of alcoholic drink is growing in its effects . . . (and) the liquor industry increases the problem by a constant and effective program of advertising. Radio and television, sponsoring sports and other popular programs, takes those appeals into millions of homes and to children (as well as to adults)."

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One of the leading radio producers in America has been named director of programs for the Protestant Radio Commission. Mr. Albert Crews was formerly production director for the National Broadcasting Company in Chicago. In 1947 he went to Japan and served as chief advisor to General MacArthur in converting the Japanese broadcasting system from a state monopoly to a private enterprise.

Mr. Crews is the author of two books on radio production and the third will soon come from the press. The Protestant Ra Commission, which announced the appoi ment of Mr. Crews, is the official radio age of the major denominations in America.

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During the past several weeks we have ported that a considerable trend toward voring collaboration with the Chinese Co munist government has been shown by churches. Until the present, this trend been unofficial, but the American Board Commissioners for Foreign Missions (wh is the official agency of the Congregation Christian Church) said, "Regardless of way we feel about it, the fact becomes creasingly evident that the people of Chi are either accepting, or soon will accept, leadership directed by men who are Co munists." The board then said, "It is great hope that Protestant Christianity continue its service to China under the n conditions."

And on this score an interesting sidemark was made in Washington by Secret of State, Dean Acheson. News report asked Mr. Acheson whether he agreed wi one of his subordinates who had recently s that "Christianity and Communism can exist in the some world." It was Mr. Ac son's observation that, as a matter of fa they do.

Publisher Hits Church

MANCHESTER, N.H. (RNS) — Criticism New Hampshire Universalists and Unitari for inviting Paul Blanshard to speak on "T Challenge of the Roman Catholic Hierar to American Democracy" was expressed h in a Page One editorial appearing in *New Hampshire Morning Union.*

The editorial, which also was printed the *Manchester Evening Ledger* under title, "Is This Tolerance?" was signed William Loeb, publisher of both newspap

"This newspaper is deeply ashamed a disturbed," the editorial said, "that in t day of supposed tolerance and mutual spect among various religions, import meetings of two admirable New Hampsh church groups should allow criticism of other great religious faith, one deeply reve by many New Hampshire people."

Blanshard, author of "American Freed and Catholic Power," was scheduled to dress the concluding session of the ann meeting of the New Hampshire Universa convention at Portsmouth and the N Hampshire Unitarian Association confere at Exeter.

The editorial said it was "especially tressing" to find that these church gro would "countenance Mr. Blanshard's 'c lenging' of the faith of a large segment the New Hampshire population."

"Such attacks on the religion of other p ple are always out of order," it contin "But more shocking is the fact that Blanshard criticism of Catholicism is not ing made before some obscure group of

formed people, but is to be emphasized at e meetings of two important denomina-ons.

"Surely, the essence of belief in God is love one another. And surely that essence is the wholehearted co-operation of great terdenominational organizations. Consider e good work of the National Conference Christians and Jews. How, then, can the niversalists, the Unitarians, or any other ligious belief, sit silently and encourage a eaker to attack any other church?"

Loeb wrote that annual church meetings ould provide a time "for self-examination d not for criticism of other people."

etting A Kick Out Of Life

With the permission of Mrs. William L. Stidger, Zions Herald will continue to print the "Kicks" which Dr. Stidger wrote before his death on August 7th.

elling Admiral Nimitz Off

Johnny Dorenbaum, a Jewish friend of ine, owns a little drug store in our village. e was a pharmacist's mate in World War I, d then went into the navy in the recent ar, leaving wife, son, and drugstore be-nd. He was an old navy man and felt he ght to be in it. Next to his lovely wife d son, Johnny adores the navy. One day Guadalcanal he went down to a ship dock get some drug supplies and saw a hand-me man in an admiral's uniform strolling and down the dock. It was Admiral imitz. Johnny saluted, spoke to him, and ver forgot the thrill of that fine man's endliness. It is only once in a life time at a navy man actually gets that close to a e star admiral, for there are only five of em in the whole navy. That was an event, d Johnny held that to be the supreme mo-ent of his adventuring life. Certainly he ver expected to repeat the experience.

But Johnny was wrong; lightning does ike in the same place twice. Last July, ving been mustered out for two years and ck at the old every-day work in his drug ore, he was standing behind the fountain king sodas when he glanced out of the ndow across the busy village street. His es blinked. He dropped the strawberry cream soda, ran around the counter, out e door, leaving his customer bewildered, inking he had gone "nuts," as that cus-mer later put it.

Outside Johnny said to himself, "It must ! He has five stars! There aren't many e star navy officers. I'll go over and see." hnny crossed the street between automobiles d, sure enough, it *was* Admiral Nimitz. e saluted and asked the admiral if he could lp him.

"Yes, I'm always glad to meet a navy boy. want to get some drugs. I'm on my way Wellfleet on the Cape where we have a mmer place. My son is coming in on a submarine today and we're having a family reunion."

Johnny helped the admiral across the street proudly. The admiral said that his feet hurt and he wanted help. Johnny looked down at his shoes and said, "Admiral, far be it from a simple pharmacist's mate to criticize a five star, but you've got on civilian shoes. You ought to be ashamed of yourself. You ought to wear navy issue shoes and your feet wouldn't hurt you." The admiral allowed as how Johnny was right and promised him he'd go right home and put on his navy issue shoes.

Our Bishop Of The Bushes

Walter A. Forred

I know a congenial personality who is as well known along the back roads of rural America as is the preacher in the local Methodist church. He has never been placed in the office of bishop by any one but my wife who calls him, "The Bishop of The Bushes." He loves the bushes too! Every chance he gets, he runs away from the carbon monoxide fumes of the city to his farm in Deering, New Hampshire. This place he calls, "Common Ground." This name is typical of his attitude to country life for he has called it this because he wants to hold it in common with the wild life which make it their habitat. But that is the type of sharing soul he is, even with the woodchucks and the porcupine.

Most of his friends are never formal enough to call him by his right name, they call him "Pat." This in no way implies his name but rather is a nickname which was given to both of his brothers as they in turn went to school at Ohio Wesleyan. After graduation the nickname soon left them, but when Pat went there to school he got it and it is his forever.

Pat is best at home in a rural invironment. The mere mention of the countryside is enough to fan his burning desire to rescue for humanity and God land and resources which men often dispoil like termites eating out the foundations from under the potentialities of posterity. Pat is also a teacher who prepares young preachers to go out into the rural church with a powerful Christian message, and a feeling of its urgency for the rural way of life. If you examine the list of the students he has taught, you will find that there are names on that list of individuals who now hold some of the largest pulpits of our country, people who are now at work for Christ in countries all over this earth, and also some of the most successful rural preachers which Methodism can produce. Pat's a preacher too, and a good one. He goes all over this country preaching and calling people to stewardship of the land. No church is too big and none too small for I have known him to be active in a church of only two members. His homespun philosophy and gracious sense of humor coupled with his congenial personality have touched the hearts of many.

In the new building, into which the Boston University School of Theology has moved out on the new Boston University Campus on Commonwealth Avenue, Pat has been given a seminar room with double doors, on the first floor. To honor the bishops of the church, the school has printed the names of bishops on the doors of the different class rooms. When they came to Pat's room they printed two names; that of Pat's brother, Bishop Francis J. McConnell, on the one door, and that of Charles M. McConnell on the other. Could it be that my wife is right once more and that Charles or "Pat" as he is better known, has become by popular demand, Our Bishop Of The Bushes?

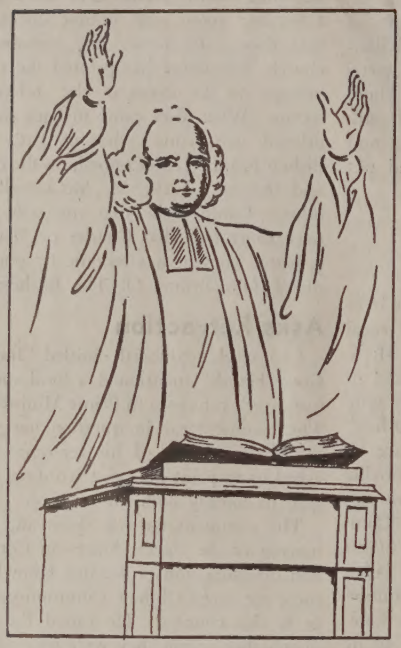
Asks Retraction

Last week's editorial entitled "India Is In Good Hands" mentioned a local radio commentator's reference to Prime Minister Nehru. The commentator in question has protested our interpretation of his reference and has asked us to print his exact wording. We are glad to comply with this request.

The commentator was discussing the sentencing of the eleven American Communists and the allegation of Senator Knowland that there are seven Chinese Communists currently in this country. He raised the question of whether or not they were nationalist communists, or under Russian domination. "It probably goes without saying that Mao (China's Communist chief) will shrewdly play one side against the other: he may be doing it at this moment, with his alleged delegation to this country. It may not be an absolute coincidence, moreover, that India's Prime Minister Nehru is also in the United States; in fact in Boston. In this hardboiled and realistic world of ours, apparently there's quite a difference in entertaining native Communists bent on overthrowing our Government and playing host to seven foreign Communists who've just succeeded in overthrowing theirs."

In the commentator's letter to the editor, he said, "You will notice that the bulk of the broadcast is devoted to the *seven* North China Communists allegedly in this country. You will notice that the term *seven* Chinese Communists occurs over and over again. My reference to Prime Minister Nehru of India consumed two lines at the end of the broadcast; followed by another reference to the *seven* foreign Communists. Had I wished to include Nehru in this group, I would have said *eight;* had I wished to include his sister (whom I did not even mention,) the number would have been *nine. Seven* it started out to be and it ended up with *seven.*"

DECEMBER 14TH
SAVE THE DATE
Zions Herald Annual Dinner



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